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1488

A SHORT  
TREATISE  
OF THE

ANTIQUITY, INSTITUTION, EXCELLENCY,  
PRIVILEGES, and INDULGENCES, of the  
famous Confraternity of our B. Lady  
of Mount Carmel.

COMMONLY CALLED,

THE SCAPULAR.

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*To which is added,*

A brief Relation of some Notable Miracles,  
wrought by the Divine Power, in favour  
of such as are vested with that  
Honourable Badge.

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# THE

## P R E F A C E.

**T**HE Work of our Eternal Salvation being a Business of great Importance, and the one thing necessary, of which our Saviour speaks, *Luke 10. 42.* we ought solicitously to lay hold on all those Means and Helps which God of his infinite Mercy hath been pleased to furnish us withal, for the promoting of so mighty an Affair, conformably to what the Apostle exhorts us to, *2. Pet. 1. 10. Quapropter fratres magnis satagite &c. Wherefore brethren labour the more by good* (do whatever lies in your Power) *works, to make sure your Vocation and Election.*

Amongst many spiritual Inventions which the Holy Ghost hath suggested to the Church, and which now are in practice among good Catholics; that of religious Confraternities, or Sodalties, ought principally to be noted; in which many pious Persons uniting themselves together for God's Glory, in the practice of virtuous and devout Actions; they do in a very par-

ticular Manner, of many Members, become one  
 mystical Body: Insomuch, that each Member  
 is, by a mutual communication, made Participant  
 of the Prayers, Sacrifices, Fastings, Alms,  
 Mortifications, and generally, of all the good  
 Works, and meritorious Actions of all the other  
 Members; from which common Affinity, and  
 Communication, without doubt, many great  
 Benefits do accrue. For, as in a well ranged  
 Army, each Soldier in particular may easily be  
 vanquished by the Enemy; and nevertheless,  
 by the general Conjunction of them all, one  
 with another, the Files are rendered impene-  
 trable, the Battalions strong, and the Army  
 invincible: So likewise it happens in the spi-  
 ritual Warfare of our Souls against the Devil,  
 the World, and the Flesh, our sworn Enemies;  
 in which those that fight alone, and one by  
 one, although it be under Christ's banner, and  
 that perhaps with much Valour and Generosity:  
 nevertheless, every one is put to try his Strength  
 by himself, to combat his Adversaries, Hand  
 to Hand, and wrestle against his Enemies with  
 his own single Forces; whereas in those holy  
 Confraternities, the Ability of the one is so knit  
 with the Ability of all the Rest, and the good  
 Works of all are so common to every one in  
 particular, that they are all fortified and en-  
 abled not only by their own Forces, but by  
 each others Strength and Assistance; insomuch,  
 that partly by the Benefit which every one doth  
 reap

reap from his own private Endeavours, and partly by the great Commodities that do arise out of this straight Bond and Connexion with others; Persons do ordinarily in these devout Congregations make so great a progress in virtue in a short Time, that they become not only invincible, but also formidable to their infernal Enemies; and are known to abound with many celestial Graces and Benedictions, as our Saviour hath promised, *Matth 18. 20.* Where there are two or three gathered together in my Name, there am I in the midst of them.

For this Cause good Christians have so great an Esteem for those Religious Sodalities, that they are every where, in Catholick Countries, most generally frequented; some enrolling themselves in the Confraternity of the most B. Trinity; others, in that of the Rosary; some take the Cord of St. *Francis*; others join themselves to the Sodality of the Jesuits, or to that of the B. Sacrament; every one according to his particular Devotions. But, above all other Confraternities, that of the *Scapular*, or of the Habit of the most Blessed, and ever glorious Virgin *Mary*, hath for these many Years obtained the Devotion of all People throughout the whole Christian World; insomuch, that all States, both Secular and Ecclesiastical, though never so eminent, have continually procured and with earnest Affection desire to be invested with this sacred Livery, and have worn it day

and night, as a most precious and miraculous Garment, as an earnest and pledge from Heaven, for those that devoutly receive it, both of temporal and spiritual Graces; and also of eternal Salvation, as the most holy Virgin promised to her beloved Son, *St. Simon Stock*, General of the Order of Carmelites, by a supernatural Revelation, in which she presented him with the holy *Scapular* of her Order, and a sign of her Confraternity, about the Year 1251. See *Carthagera*, hom. 4. homil. de B. V. Maria de Monte Carmeli.

Wherefore, the singular Prerogatives of this holy Confraternity of the *Scapular* above all others, are, first, that it is no human Invention, but, as the Divines say, *de jure Divino*; having its institution immediately from Heaven. Secondly, that it is favour'd with the singular Protection of the Queen of Heaven, who is the only Patroness and advocate of this Confraternity. Thirdly that it hath the Promise of eternal Salvation. Fourthly, it avails much to abbreviate the expiating Flames of Purgatory. Finally, ever since its first Institution, it hath always been favoured by Almighty God, with many Graces and miracles; insomuch, that by means of the sacred *Scapular*, the sick have frequently been restored to their former health; Persons bewitched, and possessed by the Devil, have been delivered; Women in Travel, with Child, have been miraculously assisted. This  
sacred

sacred Habit also hath quenched the Flames, when it hath been thrown into the Fire. It hath appeased violent Tempests, when it hath been cast into the Sea by those that were in Danger. Briefly it is known by daily Experience, that the *Scapular* is a sovereign Preservative, and Remedy against all the Evils of this Life, both spiritual and temporal; insomuch that the Devils many Times have been heard to howl, and cry most miserably, saying, *Wo to Us, by reason of the sacred Scapular of the B. Virgin Mary of Mount Carmel.*

These are the motives which induced me to publish this little Treatise of the Effects of the holy *Scapular*, to the End that I might hereby communicate so great a Treasure to the Catholics of *England*, to whom the Devotion of the *Scapular*, or Habit of the sacred Virgin, seemed particularly to appertain, tho' at present they are totally ignorant of it. For of all the Provinces of *Europe*, *England* was the first that admitted the religious Men of the Order of the B. Virgin *Mary of Mount Carmel*, when the Persecution of the *Saracens* obliged them to forsake *Palestine*, their native soil. Secondly, it was an *Englishman* to whom the sacred Virgin gave the *Scapular* with her own Hands. Thirdly, this Apparation of the B. Virgin was made here in *England*, in the Carmelites Convent of *Cambridge*. Fourthly, it was in *England* that the *Scapular* wrought its first miraculous



Effect; as shall be related in the fourth chapter. Finally, it was in England that the Devotion of the *Scapular* first had its beginning; the Confraternity of the most Blessed Virgin being erected here before any other place of the World, with such a general Concourse of People of all sorts, that even the King himself, *Edward I.* by Name, procured to be enrolled in it, together with *Henry Duke of Lancaster* *Henry E. of Northumberland*, and many others of the chief Nobility. The Devotion and Piety of our Ancestors was continued by their successors; and the *English* did ever signalize themselves by their singular Affection towards the Immaculate and ever Virgin *Mary*, Mother of God. and towards her holy Order and Confraternity of *Mount Carmel*, until the general Revolution of Things, which happen'd during the Reign of *Henry VIII.* when this Nation banishing true Religion and Obedience to the See Apostolick, did also banish all sentiments of Piety and Devotion towards the most glorious Queen of Angels.

To the End therefore that this holy Confraternity of the B. Virgin, so ancient and profitable a Devotion, may at last, after so long an Exile, be revoked; and called to its native Soil: I will first of all declare briefly the Origin, Progress and succession of the Order of *Carmelites*, to whom the *Scapular* was given by the B. Virgin. Secondly, I will relate the Institution of the Confraternity erected in this Order,

Order for all sorts of Persons who will receive the *Scapular*. Thirdly, the Privileges, Favours, and indulgences of this Confraternity shall be set down together with the Obligations of those that do enter into it. God of his infinite Mercy grant, that this small Labour may succeed for his Glory, to the honour of the most B. Virgin Mary, and Patroness of Mount Carmel; and finally, to the eternal Salvation of many Souls.



A SHORT  
T R E A T I S E  
OF THE  
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C H A P. I.

*A compendious Narration of the Origin and Progress of the Holy Order of Carmelites; in which the Confraternity of the Scapular is erected.*

**T**HE antient and most famous Order of the most B. Virgin was begun, and founded on this Mountain of Carmel, about Nine Hundred and Thirty Years before the coming of our B. Saviour *Jesus Christ*; for which Cause the Professors of the Order are commonly called *Carmelites*; taking their Denomination (as it hath happened to other Orders) from the Place where their institute was first founded. The Institutor of it was the great Prophet *Elias*, who three Times made Fire come down from Heaven to

to punish the Idolators ; who, by his Prayers hindered Rain for the space of three Years ; who was carried away in a fiery Chariot, and is to this Day preserved alive, to come to preach, before the Day of Judgment, the Faith of Jesus Christ, against Anti-Christ, and his Adherents.

This holy Prophet praying on Mount *Carmel*, (as it is related, 4 *Kings* 18) saw a little Cloud rise from the Sea, which he knew, from a Prophetical Notion, to signify the glorious Virgin *Mary*, who was to spring forth out of the infected and bitter Sea of our corrupt Nature, without any Corruption ; and like an auspicious Cloud, being resolved with the force of the Holy Ghost's Descent on her, she was to water this barren World with the heavenly Dew of the expected *Messias*. Wherefore, by express Command of Almighty God, he presently began to institute a religious Congregation, which was to be dedicated to the Honour, Service and Imitation of this sacred Virgin, as it is at large related by *John* the 44th Patriarch of *Jerusalem*, *de ortu Monachorum*, cap. 32. And forasmuch as we affirm *Elias* to have been the Author of Monastick Discipline ; it is asserted by many holy Fathers, *St. Athanasius* in *vita S. Antonii* ; *S. Hierom* *Epist. ad Paulinum* ; which is, *De Institutione Monachi*, *Cassianus*, lib. 8. *De Origin. & Institut. Monac.* cap. 2. *Isidorus Hispal.* lib. 3. *De Origine*. cap. 15. and others.

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The Disciples, and successors of *Elias* are named in the holy Scriptures *Sons of the Prophets*. And they so much multiplied in a short Time, that their glorious Founder, before his Translation ('tis thought) into the terrestrial Paradise, had the consolation to see Convents erected in *Bethel*, *Jerico*, *Gilgal* and *Samaria*; as may be seen in 4 *Kings*, 2 chap.

*Elias* being taken away by a Whirl-wind, *Eliseus* succeeded him, not only in the double spirit of Prophecy and Miracles, but also in the Government of the prophetical Order; as is sufficiently expressed in the second chapter of the 4th Book of the *Kings*: which he much augmented by his Authority. In 4 *Kings*, chap. 4. special mention is made of miracles that he did in Favour of those that lived in *Galgala*, and in the sixth chapter of the same Book we read how he went to erect a new House near the River of *Jordan*, the Order being grown so numerous, that their former Houses could not satisfy to lodge them conveniently.

After the Death of *Eliseus*, *Jonas* the Prophet is affirmed by many to have had the general Government of the Order. This *Jonas* was Son to the Widow of *Sarepta* in *Sidon*, whom *St. Elias* restored to Life, and afterwards he was his Follower, and individual Companion. But according to others, *Elias* left the Command to *Jonadab* the son of *Rechab*; and this is the Cause that the Sons of the Prophets are sometimes



times called in Scripture *Rechabites*, of whom you may see honourable mention made, *Jeremy*, chap. 35. But whoever governed, this is certain, that the successors of *St. Elias* remained on Mount *Carmel* until the coming of Christ, and even to this very Day they persevere in God's Church, in the Persons of the religious *Carmelites*, who by an hereditary never interrupted succession descended from them, as most grave Authors that have written in all ages do affirm. I will content myself to produce only two or three Testimonies, for the Defence of this Truth: Several Popes, namely *Sixtus IV.* *Julius II.* *Gregory XIII.* and *Clement VIII.* in their Bulls granted to the Order of *Carmelites*, have defined and canonized this assertion, by these following Words: 'The sacred Order of the B. Virgin *Mary* of Mount *Carmel*, (which now flourisheth in God's Church) and the professors of it are the lawful successors of the holy Prophets *Elias* and *Eliseus*.  
' In the Year 1282, certain Prelates of the East being informed that the Antiquity of the Order of *Carmelites* was called in Doubt, they wrote a Letter to the Pope, dated the 23d of *September*, in the City of *Accon*, which is related by *Waldersis, de sacramentalibus, tit. 9. cap. 89.* In this Letter the Archbishop of *Nicosia*, the Bishop of *Hebron*, the Bishop of *Tiberiade*, and other Prelates do attest, that this Order flourished on Mount *Carmel*, and other Places of the East, from Time immemorable.

Many

Many other Testimonies may easily be produced, for the verifying this Assertion; but I remit the reader to greater Volumes, which have been published concerning the same matter; and I will conclude in shewing what was formerly the Opinion of our famous University of *Cambridge* concerning this Point. The Year 1374, a great Dispute was excited here in *England*, about the Antiquity and Title of the *Carmelites*; who, as we shall shew hereafter, are called Brothers and Sisters of the blessed Virgin *Mary* of Mount *Carmel*. For the deciding of this controversy, the University of *Cambridge* deputed several Doctors, both of Divinity, and of the Canonical and civil Law, amongst whom was *John Donewick*, chancellor of the University, and many other eminent and learned Persons. After a long and serious Examination of whatever could be alledged on both sides, this learned and honourable Assembly published the following Decree in our Favour: 'We having heard the Reasons and Allegations, and moreover, having seen, read, heard and examined the Privileges, Chronicles, and antient Writings of the said Order (of the B. Virgin *Mary* of Mount *Carmel*) we pronounce, determine, and declare, (as is manifest to us by the said Histories, and other antient Writings) that the Brothers of this Order are really the Imitators and Successors of the holy Prophets *Elias* and *Eliseus*.' Given at *Cambridge*, the 23<sup>d</sup> of Feb. 1374.

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These Sons of the Prophets, (for as much as concerns their Life and conversation) were so alienated from the World, so assiduous in prayer so rigorous in their Mortifications, and so exemplary and laudable in their Actions, that from the sanctity of their Lives, they were in success of time named *Esseni*, as *Philo* writes in his Book *quod omnes probi sint*, and *St. John Chrysoft.* hom. 45 in *Acta Apost.* by these Words: *Esseni, id est sancti dicuntur, hoc enim vult nomen Essenorum, a vitæ honestate.* Others call them *Affidui*, and under this Title mention is made of them, 1 *Maccab.* 2. which Name took its rise from their Assiduoufness, and Constancy in God's Service according to the Opinion of *Lyranus*, who says, *Affidui dicti sunt ab assiduitate cultus divini.* *Joseph* the famous Historian of the *Jews*, lib. 6, *Antiquitat.* cap. 13. says, that they observed rigorous Poverty, and had all Things in common. He makes mention of their Chastity, Obedience, and silence. *Plinius* in his 5th Book of his natural History, says the same; and speaking of their Chastity, relates it as a Wonder, that they should persevere so many Years without Marriage or Generation. And also the Prophet *Jeremy*, chap. 35 hath much in Praise of the *Rechabites* for their poverty, Obedience and Abstinence. Now, that the *Rechabites* did appertain to the Order and institute of *Elias*, 'tis learnedly proved by *Lezana*, tom. 1. *Annala ad annum mundi*, 3189. Finally, *Joseph* the Jew affirms,

affirms, that these *Esseni* (as he calls them) were in so great a Veneration among the People, for their admirable Virtues, Piety, and perfection of Life, that they were commonly esteemed to have something above human Nature. And *Herod* himself, who was grown to that Height of Impiety, that he seemed to condemn all other Things, how holy soever; nevertheless, he had these sacred Persons in a great deal of Honour and Veneration; and this is the Cause, (as I suppose) that when the rest of the Jews were led captives to *Babylon* in the time of *Nebuchodonozor*, those devout successors of *Elias* were permitted to retain the antient Habitation of Mount *Carmel*, where they happily and religiously persevered till that time wherein God chose to redeem the World by the Incarnation and Death of his beloved Son, whose Virgin Mother living at *Nazareth*, three Miles distant only from Mount *Carmel*, she did often visit those religious Hermits, and honour them by her Friendship, and familiar conversation, as the chapter following will relate.

## C H A P. II.

*Why the Successors of the Prophets are called  
 Brothers of the B. Virgin MARY of Mount  
 Carmel, and of the Propagation of their Order  
 under the Gospel.*

**T**HE Plenitude of Time approaching, in which Almighty God, moved with compassion towards Mankind, had decreed to blot out the sins of the World, by the most precious Blood of his only begotten Son, and our divine Saviour: This joyful News of our approaching Redemption was by divine Revelation made known to some of the religious Followers of *Elias* and *Eliseus*, then living in the solitude of Mount *Carmel*, who (above all others) did most earnestly desire, and expect the Nativity of that sacred Virgin, which was to be the Mother of the desired *Messias*, as they had been instructed by the holy Patriarch *Elias*; and it was kept as a certain Tradition amongst them, that their Order was founded in Honour and Imitation of the most pure and immaculate Virgin, who was to be the sovereign Princess, Advocate and Protectress of it; so that they had great Reason to aspire after the Time of her Birth. These happy Tidings of Christ's Approach, were, by the Sons of the Prophets, communicated to *Emarentiana*, Mother of *St. Ann*, and they gave her

her also an Assurance from Heaven, that of her Race should be born the Virgin who was to be the Mother of the *Messias*. This motive induced her to embrace the state of Marriage, which before she had rejected, and God Almighty was pleased, in verification of what he had revealed to her by the religious of Mount *Carmel*, to bless her Marriage with two Daughters, *Sobe* and *Ann*; which *Sobe* was the Mother of *St. Elizabeth*, of whom was begot *St. John Baptist*; and *St. Ann* was the Mother of the most sacred Virgin *Mary* Mother of God. *St. Cyril, Palianidorus, Carthazene*, and others cited by *Lexana*, tom. 1. *Annal.*

*St. Ann* had her House at *Nazareth*, which is distant only three miles from that part of Mount *Carmel*, where the sons of the Prophets (named *Esseni* or *Affidui*) had their Habitation; wherefore the most B. Virgin, together with her Mother, was wont oftentimes to return thither; and, by Reason of their Virtue and Sanctity, she took a particular Delight in conversing and discoursing familiarly with them. She instructed them in many Things that concerned our Saviour; she comforted them in their Adversities; she exhorted them to Perseverance, and assured them of her Assistance, Protection and Prayers. On the other side, those hermitical Fathers knowing assuredly that this was the Virgin whom the holy Patriarch and Prophet *Elias* had foreseen above nine hundred Years before she was born, under the

Figure



Figure of a little Cloud rising out of the Sea, in Form of a Man's Footstep, and whom he had assigned them for the Advocate and Protectress of their holy Order: They dedicated themselves wholly to her, as their perpetual servants, Children and Devotees, considering her as the only Refuge, Advocate, and Mother of their Congregation. *Trithemius de laudibus arm. cap. 7. Carthagena*, and others.

A little after the birth of our Saviour, *St. Elizabeth*, fearing the Tyranny of *Herod*, who had slain many Thousands of Infants, she fled with her Son to *St. John Baptist*, into the Desert, where he joined himself to the successors of *Elias*, and embraced their Institute, as *St. Ambrose* expressly says, *Epist. ad Vercel. cap. 14.* From whom they being more fully instructed of the Dignity and Excellency of the B. Virgin Mother of God, they much augmented their Love and Devotion towards her, and were the first of all mortals that built a Chapel or Temple to her Honour, while she was yet alive, about the Year of our Lord 38, and that on Mount *Carmel*, near the place where their Father *St. Elias* had seen the little Cloud mount up out of the Sea, by which she was represented; and in this Chapel they daily met, and there offered up their sacrifices, Prayers and Petitions to the divine Majesty, in Honour, and under the Invocation of the B. Virgin, their Mother, singing continually her Praises, and wholly addicting themselves

themselves to her Devotion; whereupon the  
 were called *Brothers of the B. Virgin Mary of  
 Mount Carmel*, which honourable Title the sa-  
 cred Queen of Angels has approved of, by  
 miraculous Demonstrations, as shall be related  
 in the chapter following. Also the sovereign  
 Bishops of *Rome* have confirmed it by their  
 Briefs, and adorned with indulgencies. Lastly  
 the quiet and peaceful Possession of this Title,  
 during so many Ages, hath made the *Carmelites*  
 lawful Possessors of it; so that, as during the  
 Time of the old Law, they were named *Sons of  
 the Prophets*, from *Elias* and *Eliseus*; *Essens*, from  
 their sanctity; *Affidui* because of their Affidu-  
 ousness in the divine Service. In the same  
 manner during the Time of the Gospel, they  
 are now called *Carmelites*, from *Mount Carmel*,  
 where their institute first began; and they are  
 named *Brothers and Sisters of the B. Virgin Mary  
 of Mount Carmel*, not only because of the Chapel,  
 which they first dedicated to Almighty God,  
 under the invocation of her sacred Name; but  
 also because of the great Familiarity that they  
 had with her when she lived upon the Earth,  
 and for the singular Affection and Devotion that  
 they have ever since retained towards this in-  
 comparable Lady. 'Whatever we have said,  
 'is briefly contained in the Lessons of the Office  
 'of our *B. Virgin Mary of Mount Carmel*,  
 'which is wont to be celebrated by the Order  
 'on the 16th of July.' The same is affirmed  
 by

by *Joseph. Antioch. in speculo militiae, cap. 12.*  
*John the 44th Patriarch of Jerusalem, de Institutione Monach. cap. 37. Bapt. Mantuan lib. 3:*  
*Pathen. Joan. Bacon. in compendio historiarum,*  
 and others.

By the familiar conversation of the most B. Virgin and the preaching of St. John Baptist, many of the Disciples of the holy Prophet *Elias* were induced to embrace the Faith of Christ.— Nevertheless a general conversion happened not among them before the Feast of *Pentecost*, when the Gospel was solemnly promulgated by a visible Descent of the Holy Ghost upon the Disciples. *Wastelius. tom. 1. Annal apparatu*, proves out of *St. John Chrysostom, Theophylact*, and others, that it is to be understood of the Successors of *St. Elias*, what *St. Luke* says, *Acts 25.* ‘ There were dwelling at Jerusalem, Jews, religious Men of every Nation that is under Heaven.’ The Occasion of their being then in Jerusalem, was, that they had there two Convents, the one on that part of Mount *Sion* which was called *Millo*, not far distant from the Place where our B. Saviour instituted the B. Sacrament: The other was on the Golden Port, which is that place where *Jeachim* and *Ann*, Father and Mother of the B. Virgin first met, and consented to their future Marriage. To these two Houses the Sons of the Prophets that lived at Mount *Carmel*, and in other Places of *Palestine*, were wont to resort at cer tan Times of the Year, that

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that they might (according to the Law of *Moses*,) observed the solemn Feasts of the Jews, and there they were on the Day of *Pentecost*, when that happened which is related, *Acts* 2. *Wald. de Sacrament*, tit. 9. cap. 84. n. 2. After their Conversion, they were so zealous for the Christian Religion, that they joined themselves to the Apostles, and were their assistants in the propagation of the Faith and Doctrine of Christ, as many Authors attest; *Joannes Jerosel. cap. 88. Thomas Waldensis.*

This holy Order persevered always upon *Mount Carmel* from the Time of their first Institution by *St. Elias*, until the Year 1237, tho' they had endured and suffered great Persecution by *Cosroe*, King of *Persia*, *Hamar*, King of *Arabia*, and by several other *Saracens*. So that the Number of those that shed their Blood for the Faith of Jesus Christ, is so great, that a principal Writer saith, 'count the stars of Heaven, and you may count the saints of the Order of *Mount Carmel*.' *Trithemius, cap. 12, de laudibus Carmelitarum.*

About the Year 1237, when the *Saracens*, by Reason of the Discord amongst the Christians, did waste the Holy Land, which *Godfred* had taken out of their Hands in the Year 1099. The Persecutions were so bloody and cruel, that there were no more Hopes that they could dwell any longer in that country; whereupon they agreed (by common consent) that some

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Religious

Religious should be sent into *Europe*, to make Foundations, that so by this means they might secure and multiply the Order. Many came into *England*, others went into *Cyprus*, others into *Marseilles*. in *France*, and others into other Provinces. Sometime after, *St. Lewis* King, returning from the holy Land, brought with him into *France* six religious Men more of *Mount Carmel*, and caused a Cloyster to be built for them in *Paris*, from whence, some while after, several religious went into the Low-Countries, and so this celestial Vine, planted by the great Prophet *Elias*, and watered by *Eliseus*, and by the blood of many thousand Martyrs, being pluck'd up out of *Mount Carmel*, began to spread its Branches throughout all Christendom, under the favourable Protection of the most glorious Virgin *Mary*, who ever has been careful to defend and preserve it, as the following chapter will demonstrate.

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### C H A P. III.

*How the immaculate Virgin Mary hath ever shewed herself the singular Patroness and Advocate of the holy Order of Mount Carmel; and how she gave the holy Scapular to St. Simon Stock.*

**T**HE Devil not being able to suffer the encrease of this holy Order, resolved to  
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try all his strength and machinations, in ord  
to procure its utter Ruin, and to that End he  
stirred up many persons against it, who in  
various manner did molest the Religious, and  
oppressed them with many intolerable Griev-  
ances. For the Order being as yet a stranger  
and unknown in *Europe*, they thought easily to  
execute their Designs, which was totally to  
abolish and extinguish it. But these grand  
Devouts of the B. Virgin, had ever Recourse to  
Almighty God, thro' the intercession of their  
sacred Advocate, and Patroness; and this Mo-  
ther of mercy never failed to assist them in their  
most urgent Necessities, as the following Ex-  
amples will sufficiently make manifest.

In the Year 1216, *Honorius III.* being Pope,  
and *St. Cyril of Constantinople* General of the  
Order, a persecution was raised against it, under  
pretext that the Rule of the Order was not  
confirmed, and consequently the Order was  
not to be tolerated, according to the Decrees of  
the *Lateran* Council, celebrated the Year be-  
fore, 1215, under *Innocent III.* On the other  
side, these, emulous of the Order, did mali-  
ciously endeavour by all means to hinder the  
confirmation of it. But the aforesaid Pope  
*Honorius*, to prevent all Dangers and to put a  
stop to these malicious Proceedings, committed  
the Examen of the business to two of his Court;  
who being of them that had little Affection for  
the Order, did expressly prolong, and dela ythe



determination of things. Then the glorious Queen of Angels, to make known to the World the singular care she had of her *Carmelite* Order appeared to Pope *Honorius* in his sleep, environed with coelestial splendor and accompanied by many Angels, having a severe and most majestic countenance, she strictly commanded him to take her devoted Order into his protection, and to confirm the Rule that was observed in it. Also to insinuate how efficaciously, and powerfully she had decreed to protect Mount *Carmel*, she adds these Words: ' 'Tis not to be contradicted, what I command, nor are Things to be dissembled, when I am resolved to promote them.' She moreover told him, ' That these two of his court, who so maliciously deferred to conclude the business should in punishment of their Wickedness, both die miserably that Night.' The Pope awaking out of his sleep, found that his two Courtiers were dead, as the sacred Virgin had foretold him. Wherefore, with all Diligence and care he sent for the *Carmelites*, and assembling the consistory of the Cardinals, he punctually related what had happened to him; he highly commended the holy Religion of the *Carmelites*. He extolled the Devotion and Protection of their glorious Princess, the ever B. Virgin; and he did most amply, by his Bulls, confirm the Rule of the Order, which he also enriched with many privileges, as may be seen in

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in *Carthageria*, tom. 4. lib. 4. *Lexana* in *Annal.* and in his book *de Patronatu Mariæ*, where he cites many others.

But the ever B. Virgin never favoured more her *Carmelite* Order, than when she gave them her holy Livery or Habit of the Scapular, by which she declared them her domesticks and Favourites. The Thing happened as followeth: In the Year 1245, St. *Simon Stock* was chosen General of the Order of the B. Virgin *Mary* of Mount *Carmel*. This holy Man was born in the County of *Kent*, the Year 1165. When he was 12 Years of Age, he withdrew himself into a Wood where he lived for the space of twenty Years in great Austerity, and in the perpetual Exercise of celestial Meditations, having for his House the Trunk of a hollow Oak, from whence he was named *Stock*, and for his Food Roots, Herbs, and sometimes Bread which a Dog did bring him in his mouth, especially on the festival Days.

In this solitude *Simon* received many supernatural graces from Almighty God, and especially he enjoyed the familiar conversation of the most B. Virgin; who one day appearing to him, told him, that shortly some religious Men, who were under her protection, were to come from *Palestine* into *England*, and that he should embrace their institute.

This Prediction of the sacred Virgin was verified in the Year 1212, when Sir *Richard Grey*,

Grey, and Sir John Veschy returning from *Palestine* with the *English Fleet*, that had been sent thither to succour the *CHRISTIANS* against the *Saracens*, they brought with them from Mount *Carmel*, two religious Men, *Rodolphus* and *Yno* who admitted *Simon* into their Order; where he so well employed his Time, that *Ann. Dom.* 1245, he was chosen General of the whole Congregation: which he governed with a great deal of prudence and sanctity, until the Year 1265, when visiting the Convents of his Order in *France* he ended his happy Days in the City of *Bordeaux*, where he lies buried in the Cloyster of the *Carmelites* Convent.

Of this holy Man, *Molanus* in his Martyrology, hath these Words. ' In the City of *Bordeaux*, the Nativity of the B. St. *Simon Stock, Carmelite*, who was singularly dedicated to the service of the glorious Virgin *Mary*, whose Life doth give a great Lustre to the Church of God, by the multitude of his Miracles: His Life was written by *Monaldus, Rolandus, Bouchier*, and *Nicholas Harlom*, the most renowned persons of his Time, and his Feast is celebrated by the Order of the 16th of May.

During the Time that St. *Simon* was General many persecutions were raised against our holy Order, some opposing the privileges: others disliking that honourable Title which they enjoyed, to be called *Brothers and Sisters of the B. Virgin*,

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*B. Virgin Mary of Mount Carmel*; and *St. Simon* suffered much for the Defence of his Order; all which nevertheless, he at last overcame by the particular assistance and Favour of the most sacred Virgin, to whom he had ever recourse in all his Necessities, and she as a pious Mother, never frustrated him of his Expectations. But at last, seeing himself decline by old Age; and considering on the other side that the Enemies of the Order did daily increase, he ceased not with continual Tears, to beseech the sovereign Empress of *Mount Carmel*, that she would not forsake her beloved Religion, but that she would vouchsafe to take it under her singular protection, and adorn it with her Favours; being it was her Order, which she had already honoured with her sacred Name; and was confirmed by several Popes, *Honorius III. Innocent IV. Gregory IX. Alexander V.* and others. He composed many Prayers and Anthems in Honour of the glorious Mother of God, which ejaculating very often with great Fervour towards Heaven, he deserved to be gratified with the precious pledge which he left to his posterity, the holy Scapular of the *B. Virgin*, received from her own Hands in the manner following.

As he was upon his Knees in the Oratory, the most glorious Virgin, environed with celestial splendor, in the company of many thousands of Angels appeared to him, and holding

holding the sacred Scapular in her Hand, she said to him these Words; 'Receive, most beloved Son, the Scapular of thy Order, a sign of my Confraternity, a privilege both to thee and to all *Carmelites*, in which he that dieth shall not suffer eternal Fire; behold the sign of Salvation, a safeguard in dangers, the Covenant of Peace, and everlasting Alliance.' Having said these Words, she left the sacred Habit in his Hands and vanish'd. This happened on the 16th Day of July Anno Dom. 1251 in the *Carmelites* Convent of *Cambridge*, which like that of *London*, went by the Name of *White-Friars*, so called, because of the white upper Garment that those Religious do ordinarily wear. But of this more shall be said in the chapter following.

The same Year, 1251, another persecution was excited against our Religious, by the Pastors and Curates of Parish Churches who would fain have hindered them from saying the Divine Office, and from burying their Brothers and Sisters in their own Houses. Our General had Recourse to his ordinary Refuge, the immaculate Virgin *Mary*, and commanded public Prayers to be made to her throughout the whole Congregation. The sacred Virgin appeared to him as before, and commanded him to send two religious Men to *Rome*, to *Innocent IV.* who then sat in the Chair of *St. Peter*, whom she promised should take the Defence  
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and protection of the Order, against these Impugnators; St. *Simon* executed punctually this heavenly Order, and obtained the aid and assistance of the See-Apostolick, by four ample Briefs, which the said *Innocent IV.* granted to the Order as the B. Virgin had promised our General. *Arnoldus, Bostius de Patronatu Mariæ, cap. 5 Trithemius, lib. 1. de laudibus Carmelit. cap. 9.* and others.

Ann. Dom. 1316. The sacred Empress of Mount *Carmel* confirmed the Truth of the Vision made to St. *Simon Stock*, concerning the sacred Scapular, and adorned her Religion with new and admirable Privileges, in the manner following.

*Clement V.* being dead, the sacred College of Cardinals met together, first at *Carpentua*, then at *Lyons* in *France* in order to the Election of a successor. But things were prolonged more than two Years, partly by the Dissension that was raised amongst the Cardinals, partly by the Wars in *Germany, England, France* and *Italy*, which was the cause of a great schism in the Church; whereupon one of the Cardinals, named *James Arnauld*, a Frenchman, of the province of *Aquitain*, and a great Devout of the most B. Virgin *Mary*, had Recourse to this Mother of Mercies, beseeching her, that she would by her Intercessions obtain from her Son a worthy pastor for the Church, and such a one as should be necessary to remedy these disorders.



disorders. The B. Virgin appeared to him and promised a place himself in the Chair of St. *Peter*, and also to assist, and deliver him from all his Enemies, on this condition, that being made sovereign Prelate of the Church, he should be favourable to her Religious, the successors of *Elias*, and that she should publish and confirm on Earth, what Christ Jesus her beloved Son, at her request, had confirmed in Heaven; viz. that those who should make themselves Religious of her Order of Mount *Carmel*, or should, out of Devotion, enter into the Confraternity of the B. Virgin, and wear her Habit, they should be absolved from the third parts of their sins; and if, after their Death they should go to Purgatory, that the most sacred Virgin would deliver them thence on the first Saturday after their decease; supposing that during their life Time they had fulfilled certain conditions which shall be set down in the Ninth chapter.

This promise and prediction of the Mother of God was fulfilled, first, when (Anno Dom. 1316) he was made Pope, under the Name of *John XXII.* and secondly, (when in the Year following) he was delivered from a Conspiracy of some Cardinals against him, and from being poisoned. Thirdly, (Anno Dom. 1320.) when the Anti-pope *Corburius* abjur'd his Schism. Wherefore the Pope to accomplish on his behalf what the B. Virgin had required of him, he

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caused a Bull to be expedited, which we call *Bulla Sabbatina*, dated the 3d of March, 1322. in which he relates the apparition the B. Virgin made to him whilst he was yet a Cardinal, and consequently he confirms the said indulgence, and very much magnifies the Protection of the immaculate Virgin over the Order of Mount Carmel, to which he ever after remained much affected, as his Favours to us do abundantly testify.

Anno Dom. 1374, happened that which is related by *Francis Potel*, in his Book *De Origine & Antiquitate Ordinis Carmel*, and by *Lexana*, *De Patronatu Mariæ*; the sum of the Thing is this: In the City of *Chester* there was a Convent of these *Carmelites*, who (according to their usual custom) named themselves *Brothers of the B. Virgin Mary of Mount Carmel*. This glorious Title offended many of the Citizens, insomuch that they could not endure the Religious, but murmured, and spake many injurious and contemptible Words against them, saying, that they were unworthy of this Name. and that they were rather *Brothers of Mary the Egyptian*, than of *Mary the Mother of God*. But our glorious Advocate undertaking the Defence of her holy Order, as she hath ever been wont to do; within few days, many of these persons were severely punished, several dying suddenly, others falling into divers Diseases and afflictions, so that a scourge from Heaven

Heaven did seem to have fallen upon the place; Whereupon the abbot of St. *Bamburg*, who was Governor of the City, both in spiritual and temporal, ordered that a solemn procession should be made to appease God's Wrath. In this Procession amongst other Religious, the Fathers *Carmelites* were also present; who passing by a wooden Statue of the most pure Virgin *Mary*, which was held in great Veneration, many of them bowed down their heads and saluted the said sacred Virgin, saying, *Ave Maria*. At the same time the Statue of Wood did bow down its Head and saluted them again, and stretching forth a Finger which before was doubled, pointing to the Religious *Carmelites*, did with a distinct voice pronounce three times these following Words: *Behold these are my Brothers.*

Finally, when by continuance of Time this sacred Order was fallen from its ancient Rigour and observance; the sacred Virgin often appeared to our holy Mother St. *Teresa*, exhorting her to undertake the Reformation of it, and suggesting the means how to effect it, as this Saint declares in her Life. She also told her what Delight she took in this holy Order, and what service *Teresa* would render her in reducing it to its former Vigour and Observance.

These Examples of the favour and protection of the B. Virgin over the Order of Mount *Carmel*

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and many others which I omit for brevity's sake, do sufficiently convince how justly this Order doth claim this sacred Princess for their singular advocate and Patroness.

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#### C H A P. IV.

*Of divers sorts of Persons that appertain unto the Confraternity of the B. Virgin.*

**B**EFORE I speak further of the sacred Confraternity founded upon the holy Scapular, which the B. Virgin gave with her own Hands to St. Simon Stock, General of the Carmelites, and in his Person to all the Order, and to the whole church of God; it will not be from my purpose to tell you that there are several sorts of Persons who fight under the standard and Livery of the most B. Virgin Mary of Mount Carmel: They may be all reduced to four Classes, whereof two are Religious; and do consecrate themselves to the service of Almighty God, by the vows of the angelical Councils, the other two are not.

In the first class are to be placed Men and Women, who live in Monasteries, and have all things in common: observing the ancient Rule of the Carmelites, of whom we have already

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proved, that they are the lawful Successors of the holy Prophets *Elias* and *Elisha*.

The second Rank is of those whom we commonly call *Tertians*, or the third Order, who living in the World, do endeavour to observe the Rule of the Order, as much as their state and condition will permit; and consequently, they imitate others who live in Communities, in the colour of their Cloaths, the Time of frequenting the Sacraments, in their Manner of praying, and finally, in their Abstinence, Penance and Mortifications, all according to the Advice and prescription of a prudent Director.

Of this third Order of the B. Virgin *Mary* of Mount *Carmel*, mention is made in the Bull of *Sixtus V.* which begins thus, *Dum attenta meditatione*, &c wherein he gives full Power to all the Superiors of the Order, to admit what Persons they shall judge fit to the Habit of *Tertians*; and consequently, in the same Bull his Holiness makes all that wear it participants of the Privileges, Immunities, Favours and Indulgences of the whole Order of *Carmelites*. This institute, or manner of living hath produced many Persons of the most rare virtue and sanctity; among others the *Blessed Angela de Arena*, *Paula de villa Franca*, *Maria del Aquila*, *Joanna Oliveria*, and also *Francis de Tepes*, a person of known sanctity in *Spain*, and brother to that divine Contemplative, and Doctor of mystick Divinity, *John of the Cross*; lately

lately beatified by *Clement X.* This Person, I say, took publicly the Habit of the third Order of the B. Virgin *Mary* of Mount *Carmel* at *Medina*, and made his profession in it. And after the long Practice of heroick Actions, and the working of the most prodigious Miracles, which are related in the History of his Life. he rendered up his happy Soul to his Creator, leaving the World embalmed with the sweet Odours of his most admirable Virtues. Of the venerable Virgin *Angela de Arena, Carthagena*, lib. 17. *Homiliarum, Homil. 3.* writes out of *Silvester Maurolicus, a Cistercian Abbot*, that she having a Resolution to become a *Tertian* of another Order, the Night before she was to execute her design, she saw in a vision a ladder whose top reached up to Heaven, and two Saints of the Order of the *Carmelites*, appearing to her, told her, 'That if she desired by this Ladder to mount up to Heaven, she should become a *Tertian* of the Order of the B. Virgin *Mary* of Mount *Carmel*.' Whereupon, she changing her former resolution followed this cœlestial admonition, and died in a great opinion of sanctity in *Sicily*, on the 2d of *October, 1556.*

The other two institutes which are annexed to the holy Order of Mount *Carmel*, are *Sodalities*, or *Confraternities*; and for distinction sake, we may Name the first, *The Sodality of the Order*; the second. *The Confraternity of*  
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*the holy Scapular.* By the first, we may make Persons Participants of all the Privileges, Indulgences, Prayers, Fastings, Disciplines, watchings, and other good works, and spiritual Treasures of the Order. This is done by letters of Filiation, as they call them; for as in a temporal Republic, the Magistrates have power to incorporate into their body whom they think fit, and to dispose of their earthly Dominions: So in spiritual Congregations, the superiors have authority to dispose of their spiritual Riches, and to apply them to whom they think good; they being authoriz'd thereunto by *Gregory V.* who died in the Year 999. *Alexander II.* *Clement III.* and other Popes, in their Briefs granted to the Order.

The second, which we name, the Confraternity of the holy Scapular, and of which alone all our future Discourse will be, is (as we have already said) grounded upon the words of the most blessed Virgin, spoken to *St. Simon Stock*, and upon the sacred Habit which she gave to him, as a sign of her Confraternity and powerful protection. Those that enter into this Congregation, do at the same Time enter into a participation of the promise made by the Mother of God, to then that die vested with her sacred Livery, which is, (as we have said in the former Chapter) to be delivered from the eternal Pains of Hell-fire; from the temporal Pains of Purgatory, on the first Saturday after their Decease, and to enjoy many other Privileges which

which are contained in the words of the B. Virgin to St. *Simon Stock*. For the words and promise of the Virgin did not only concern himself, and the religious Men and Women of his Order, but also, all Persons whatsoever, who out of Devotion to the B. Virgin, do wear the *Scapular*, and become Members of her Confraternity. This may be verifys'd by several Arguments.

First, because several Popes have approved the erecting this Confraternity indifferently, for all Persons to enter into it; of which Number they themselves have often been.

Secondly, *John XXII.* relating in his *Sabatine Bull*, the Apparition of the B. Virgin to him, sets down some of her words, which do evidently convince, that the Privileges of the *Scapular* are not only for the *Carmelites*, but for all others that wear it.

Thirdly, we find by daily Experience, that the Devouts of the *Scapular* do enjoy the Favour and Protection of the sacred Virgin, whether they be Ecclesiastical or Secular.

Finally, a most efficacious Argument to convince this Truth, is gathered from what St. *Simon Stock* did. This holy Man received the *Scapular* from the B. Virgin; and consequently, he knew very well what her meaning was; and nevertheless he gave this precious Livery to many out of his Order. who during their Life, and at their Death, did all by a happy Experience,

rience, learn the Efficacy and Power of it. Moreover, the first Miracle we read done by the Scapular was on a Layman; and because the Thing happened here in *England*, I will relate briefly the story. On the 16th of *July*, which is the very same day on which the B. Virgin gave her Scapular to St. *Simon*,—— this venerable Prelate went to *Winchester* about some Business he had with the Bishop of the Place; he was no sooner arrived there, but the Dean of St. *Helen's* Church came to him, and beseeched him that he would vouchsafe to come, and assist a Brother of his named *Walter*, who lay dying in despair of his Salvation, insomuch, that he would not hear of God or of Sacraments, but continually did invoke the Devil, that he would revenge him of a Person that had mortally wounded him. Our holy General went presently with his own Companion to see this miserable fellow, whom he found deprived of all Use of Reason, and grinding his Teeth, and rolling his Eyes in a most hideous manner. After that he had recommended him to almighty God, he made on him the sign of the Cross, and gave him the Scapular, which he had no sooner done, but the sick Man returned presently to himself; he detested the Devil, with whom he had made a secret Contract. He begged Pardon of Almighty God, with great signs of true sorrow and Contrition. He earnestly desired to confess his

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his sins, and to receive the other Sacraments of the Church : which being done, he died the same Night. But the Dean being in doubt of his Brother's Salvation, because of his wicked Life, the dead appeared to him, and assured him, that by means of the Habit wherewith the General of the *Carmelites* had invested him, he had escaped all the snares of the Devil and eternal Damnation.

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## C H A P. V.

*The first Privilege of the Confraternity of the Holy Scapular.*

**HASTENUS**, a learned Author, *In disquisitionibus Monasticis*, lib. 3. n. 3. *disq.* 5. hath well said : That the holy Scapular was given, not only for a Vest, but also for a Breast Plate or Helmet against all the Darts of our spiritual Enemies : for our B. Saviour, by the Intercession of his Virgin Mother, hath annexed to it so many Graces, Favours and Privileges, that it may be verified what is said upon another Occasion. *Ap.* 2. 'No Man knows them but he that receives them.' It would require a long Discourse to treat exactly of all these Privileges ; wherefore I will content myself to put down briefly the Principal.

We said in the former Chapter that two Confraternities are annexed to the holy Order of Mount *Carmel*; to wit, that of the third Order, and that of the Scapular, which tho' they are distinct, nevertheless they are united for those that wear the Scapular, insomuch that the Devouts of this sacred Livery are partakers of all the Prayers, Disciplines, Alms, Watchings, Fasts, Masses, Canonical Hours, Mortifications, Austerities, and good Works which are done in the holy Order of the *Carmelites*. This Privilege ought the more to be esteemed because this devout and observant Congregation hath ever abounded with many most pure Souls, so that it must needs be very advantageous to participate of their Prayers, and good Deeds. *Clement VII.* out of a singular Devotion he had to this holy Confraternity, hath extended this Communication further, and hath made the Brothers and Sisters of the Confraternity of the Scapular, Participants of all pious Actions which are done throughout the whole Church of God. Moreover, *Sixtus IV.* granted to the Devouts of the Scapular, all the Privileges, Indulgencies, Graces and Favours which are granted to the Cord of St. *Francis*, to the Rosary of our B. Lady, or to any other Confraternity whatsoever, so that they do enjoy them as if they were really Members of the said Sodalities, by Reason of their Communication in Privileges with the Order of the  
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*Carmelites.* The members of this Confraternity do enjoy that honourable Title of being called Brothers and Sisters of the B. Virgin *Mary* of Mount *Carmel*; and they are taken under the special protection of this sacred Queen of Angels, as Persons particularly appertaining to her, and, as it were, her Domesticks, cloathed in her Livery. Wherefore without doubt, this powerful Advocate will not fail to aid and assist them, both in their Life, and at the Hour of their Death obtaining for them a happy End, the which doth appear by an infinite Number of Miracles wrought in Favour of the Brothers and Sisters of this Confraternity, whereof some are related in the tenth chapter of this Treatise, and many others are yet done by *Lexana, de Patronatu Mariæ*, cap. 5. where you may read how the sacred Virgin hath miraculously obtained for the most exorbitant finners, Time and Grace to repent, and confess their sins, because they wore her Livery. For as St. *Thomas* doth teach, 1. 2. q. 31. art. 3. Grace and Virtue do imitate the Order of Nature, which hath this Property, that every Agent doth act most powerfully on that subject which is nighest to its Virtue. Thus almighty God, whose nature is Goodness, and whose Ways are Mercy, doth communicate himself more abundantly to these angelical spirits which are nearly united to him; as St. *Dennis de Ecclesiastica Hierarch*, cap. 7. and many others of the holy fathers



do testify. In the same manner, the Mother of God doth enlarge her Gifts and her Graces, as well Spiritual as Temporal, more plentifully, and more abundantly on those who have contracted any particular Alliance or conjunction with her; as here they of the Congregation, or Confraternity of the Scapular do, by several Titles; they claiming this sacred Virgin for their only Princess, Patroness and Advocate.

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## C H A P. VI.

### *The second Privilege of this Confraternity.*

**A**NOTHER Benefit or Privilege of this Confraternity of the Scapular is contained in these Words: "He that dieth invested with this Habit shall not suffer eternal Fire;" which is as much as to say, that the Scapular is a great Help in order to the obtaining eternal Felicity. The same Thing was revealed to Pope *John XXII.* as he relates in his *Bulla Sabbatina*; And to the B. *Angela de Arena*, who was told by two Saints which appeared to her, that if she desired to mount up to Heaven by the mystical Ladder which she saw in a Vision, she should forthwith receive the Scapular. Also, *Don John de Vespuges*, relates in the Life of the venerable *Francis Yepes*,

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*Yepes*, who died in a great Opinion of sanctity the Year 1617, that among many other Things, which were supernaturally revealed unto him, he learned that the holy Scapular was one of the greatest Adversaries that the Devil had in the World, for the great Number of Souls which he lost by means of it. The Rev. Father *Alphonso a Matre Dei* writes, that in the City of *Quarena*, during the Procession of the Holy Scapular, which is made on the third Sunday of every Month. the Devils were heard to execrate the Holy Scapular with many Howlings and Outcries, lamenting themselves, that by Means of this sacred Habit of the B. Virgin, the Gates of Hell were shut to many Persons.

But you must note, that this Promise of the B. Virgin, whereby she obliged herself, that none should suffer Hell Fire, who died in her Livery, is not to be understood in such Manner, as if all those should be absolutely saved, but they shall be saved; forasmuch, as on the behalf of our B. Lady, who in Virtue of the Alliance contracted with them, will obtain of God such particular Graces, which if they make Use of they will easily arrive to eternal Salvation; wherefore if any that wear the Scapular come to be condemned, it will be his own Fault, he having not co-operated on his Part with God's Assistance, but rendered himself obstinate and rebellious to the divine Inspirations which the B. Virgin by her powerful Intercession had

had obtained for him. In the same manner are to be understood, the Words of our divine Saviour: "He that believeth and is baptized shall be saved, *Mark. 16.* Whosoever shall invoke the Name of our Lord, shall be saved." *Rom. 10.* That is to say he shall be saved, forasmuch as concerns the Nature of Faith and Baptism. For here is signified, not so much the Effect as the strength and Nature of the Thing to which the promise is annexed. See *Maldonatus, in cap. 6. Joan. vers. 54.*

## C H A P VII.

### *The third Privilege of this Confraternity.*

THE third Privilege of the Scapular, is that which we call *Bulla Sabbatina*, and it consists in this: That the most immaculate and ever Virgin *Mary*, doth assist her devoted Brethren after their Decease, in freeing them speedily from the horrible Pains of Purgatory, especially on the first Saturday after their Death, which Day being dedicated by the Church to her Honour, she is then wont more liberally to bestow her Favours. This Privilege hath for its security, the Promise of the B. Virgin, made to Pope *John XXII.* by these Words: 'They  
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that out of Devotion shall enter into my Confraternity—if after their Death they go to Purgatory. I that am the Mother of mercy will descend the first Saturday after their Decease, and by my Prayers and Intercession, will help them thence, and conduct them to the holy Mountain of coelestial Glory.’ The Truth of this Promise or Privilege cannot reasonably be now called in Doubt, seeing it hath oftentimes been approved of by Popes, generally admitted by good Catholics, and examined and authorized by the most famous Universities, Colleges and Schools of *Christendom*; as by the University of *Cambridge* in *England*, the Year 1374. by that of *Bolonia* in *Italy*, the Year 1609, and lastly, by that of *Salamanca* in *Spain*. It was published first by *John XXII.* and that by express command from Heaven, as he himself declares in his *Bull*, which we call *Sabbatina*, and thus begins, *Sacratissimo uti culmine*, given at *Avignon*, the 3d of March, 1322. *Alexander I.* confirmed this Brief of *John XXII* in the Year 1409, and also many other chief Pastors of the Church after him, as *Clement VII.* *Pius V.* in his *Bull*, *superna dispensatione*; given the Year 1556. *Gregory XIII.* in his *Bull Ut laudes*, in the Year 1577. And all the Congregation of the Inquisition at *Rome* under *Pius V.* after a long and accurate examen of this privilege, and of the Apparition made to *John XXII*, confirming it, published the following

lowing Decree, confirmative and decisive : ‘ It  
 ‘ is permitted to the Fathers *Carmelites* to preach  
 ‘ that Christian People may piously believe, the  
 ‘ Help of the Souls of the Brothers and Sisters  
 ‘ of the Sodality of the B. Virgin *Mary* of  
 ‘ Mount *Carmel*; to wit, that the B. Virgin,  
 ‘ by her continual Intercessions, and by her  
 ‘ pious Suffrages, Merits and special Protection,  
 ‘ will help the Souls of the Brothers and Sisters  
 ‘ departed in charity; especially on the first  
 ‘ Saturday after their Decease, supposing that  
 ‘ during their Life Time, they did wear the  
 ‘ Habit of the B. Virgin, and for their state did  
 ‘ observe chastity, and did say the little Office  
 ‘ of the B. Virgin, or if they could not read,  
 ‘ did observe the Fasts of the Church, and  
 ‘ abstain from Flesh on Wednesdays and Satur-  
 ‘ days.’

Finally, this Doctrine is inserted in the Lessons  
 approved of by the Church, for the Feast of the  
 solemn Commemoration of the B. Virgin *Mary*,  
 celebrated by the Order of the *Carmelites*, on  
 the 16th of July, where we read these Words :  
 ‘ Not only in this World, our B. Lady hath  
 ‘ beatified with many Prerogatives this Order  
 ‘ so acceptable to her, but also in the other  
 ‘ World (she every where being great in Power  
 ‘ and Mercy) doth favour those that are enrolled  
 ‘ in the society of her Scapular, for whilst they  
 ‘ are purged by the Fire of Purgatory, she doth  
 ‘ comfort them with maternal Affection, and by  
 ‘ her

‘ her Prayers doth very speedily bring them into  
 ‘ the celestial Country, as is piously believed.’

The Excellency and Greatness of this Privilege will easily appear, if we consider how horrible the broiling Torments of Purgatory are; according to *St. Gregory*, *St. Augustine*, *St. Bernard*, and others; they are not any way to be compared to the pains of This Life; nor to those that the holy Martyrs did endure. Moreover the Angelical Doctor *St. Thomas* saith, that they do exceed the Pains which Jesus Christ suffered in his Holy Passion, which notwithstanding were the most cruel and bitter that ever any Creature endured in this Life. Over and above, they are not Torments for an Hour. or a Day, as those of this World, but they may, and do last twenty, thirty, or a hundred Years. From these fearful Torments the Devouts of the Holy Scapular are exempted, if they perform what shall be put down in the tenth chapter, and die invested with the Holy Habit, and in the state of Grace.

Lest any one should think that our B. Lady promised more than she could perform, when she granted this, or any other Favour to her sacred Order and Confraternity; it will not be from my Purpose to explicate briefly, what Authority she hath, and how she is able to assist us, either in this World, or in the future. For the clearing of this Difficulty, you must understand, that Jesus Christ, God and Man, hath  
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an immense and absolute power of all Things, both in Heaven and Earth, as he himself said to his Apostles; *Mat. 28.* All Power is given to me both in Heaven and upon Earth. He is the absolute Lord, and hath the Keys of Death, of Hell, and Purgatory, *Apoc. 1.* No pure Creature hath this Privilege, it is a Jurisdiction reserved to him only, insomuch that neither the Father doth Judge any, but hath given all Judgment to his Son, *John 4.* Nevertheless, though all this be true, it is a Catholic Proposition, that the most sacred Virgin *Mary*, by a participated Authority, granted to her as Mother of Jesus Christ, can do much in all Things where Mercy doth contend with Justice. Wherefore St. *Anselme* saith, *Lib. de excel. Virg.* ' there is no  
' doubt but the B. Virgin *Mary*, by maternal  
' right is with Christ, President of Heaven and  
' Earth. St. *John Damascen.* *Orat. de Assumpt.*  
' saith, It is fitting and convenient that *Mary*  
' should possess what is her Son's. And *Baller-*  
' *tus* assures us, that she is able to obtain more  
' than all the Angels and Saints in Heaven, and  
' more than all the Church throughout the  
' whole World. Lastly, this is the Doctrine of  
' St. *Jerome* explicated by St. *Bernard*, tom. 1.  
' Serm. 6. Art. 52. Cap. 10.

Hence we may infer, how the B. Virgin can free the Souls of her Devouts out of Purgatory, and fulfil her other promises made to the Brothers and Sisters of the holy Confraternity; to wit,  
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by a Power communicated to her from her Son. For she being really Mother of the Word incarnated, there is in all Propriety due to her a certain Power, or as others say, a Dominion over all Things, as well Spiritual as Temporal, to which the Authority of her Son doth extend itself; so that she hath, by natural right of Maternity, a power almost like that of her Son, of which she may serve herself as often as she shall think good. Relying therefore on this her participated Omnipotency, and on the Efficaciousness of her Merits, and Intercession, she promised the Devouts of her holy Habit, to free them from the temporal pains of Purgatory-fire, from the eternal Pains of Hell-fire, and from many Dangers and Calamities of this Life, as well spiritual as Temporal.

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## C H A P. VIII.

### *The fourth Privilege of this Confraternity.*

THE following benefit of the Confraternity of the Scapular, doth consist in the great Multitude, and variety of Indulgencies, wherewith the sovereign Bishops of *Rome* have honour'd and adorned it. But that I may not exceed the Limits of an Abridgment, I will only set down a few of the Principal.

I. *Paul*

I. *Paul V.* of blessed Memory, hath granted to all the faithful of either Sex, on the Day of their Entrance into this Confraternity, a plenary Indulgence.

II. On the Day of the solemn Commemoration of the B. Virgin *Mary* of Mount *Carmel*, which is the 16th of July, for those that having confessed, and communicated, do pray for the Exaltation of our holy Mother the Church, for the Extirpation of Heresies, and for the Union of Christian Princes, a plenary Indulgence.

III. At the Hour of their Death, having confessed, and received, invoking with their Mouth, or if they cannot, with their Heart, the holy Name of Jesus, a plenary Indulgence.

IV. Whosoever shall abstain from Flesh Wednesdays and Saturdays, shall gain every Time three hundred Days of Indulgence.

V. For every Time that any shall say the Office of our B. Lady, one hundred Days of Indulgence.

VI. As often as they shall assist at Mass or other divine Offices in the Church or Chapel of the *Carmelites*, one hundred Days of Indulgence.

VII. As often as they shall assist at the Procession which is made for those of the Confraternity, on the third Sunday of every Month, if they confess, and communicate, and pray for the ordinary Necessities as above, a plenary Indulgence.

VIII. As often as they shall say seven *Pater Nosters*,

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*Nofters*, and seven *Ave Maria's* in Honour of the seven joys of our B. Lady, forty Days of Indulgence. If you desire to know these Joys, they are as followeth.

I. The Joy which ſhe had at the Annunciation of the Angel when ſhe conceived the Son of God.

II. The Joy which ſhe had when ſhe viſited St. *Elizabeth*, and was called by her the Mother of our Lord.

III. The joy that ſhe had at the Nativity of our Saviour, when the Angels ſang, Glory be to God in the Higheſt.

IV. The Joy ſhe had to ſee her Son adored by three Kings.

V. The Joy ſhe had in finding her little Jeſus in the Temple, amongſt the Doctors.

VI. The Joy ſhe had at the glorious Reſurrection of our B. Saviour.

VII. The Joy ſhe had in her aſſumption, when ſhe was exalted above all the Choirs of Angels.

The abovementioned Indulgences are given only to thoſe that wear the holy Scapular, but the following are for all faithful Chriſtians.

I. *Urban VI.* hath given to all Chriſtians as often as they ſhall call the Order of *Carmelites*; the Order of the B. *Virgin Mary*, or ſhall call the *Carmelites*, *Brothers and Sisters of the ſaid Virgin*: Three Years Indulgence.

II. Pope

II. Pope *Leo IV.* hath granted to every one that shall visit any Church or Chapel of the *Carmelites* at *Christmas*, *Easter*, or *Whitsuntide* on the Feast of *St. Peter* and *St. Paul*, the *Assumption*, *Nativity*, *Annunciation* and *Purification* of our *B. Lady*, the Feast of *St. Michael* the Arch-Angel, *All-Saints Day*, the two Feasts of the *Holy Cross*, and the *Nativity* of *St. John Baptist*; on any of these Days, seven Years of Indulgence, and as many Quarantines.

III. *Innocent IV.* hath granted forty Days of Indulgence to all those that visiting the Church of the *Carmelites*, say there one *Pater* and one *Ave-maria* for the living and the Dead.

IV. *Clement VII.* in the Year 1539, *Pius V.* and *Gregory XIII.* have granted to all faithful Christians, that visiting some Church or Chapel of the *Carmelites*, and saying seven *Pater Nosters*, and seven *Ave Maria's*, for the ordinary Ends; they may gain the Indulgences of the Stations of *Rome*, as well as if in Effect they did visit the Churches of the stations at *Rome*.

V. *Paul V.* in the Year 1622, granted a plenary Indulgence to all those Persons, who having confessed and received, should visit our Church in the Day of our holy Mother *St. Theresa*, which is the 15th of October.

VI. *Gregory XV.* at the Instance of the venerable Father *Dominick* of *Jesus Maria*, General of our Order, granted a plenary Indulgence to all those

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those who say five *Pater Nosters*, and five *Ave Maria's* and the *Salve Regina*, in Honour of the B. Virgin for five principal Necessities.

II. For those that are in Danger to commit some mortal sin.

II. For those who are fallen into mortal sin.

III. For those who are afflicted, troubled, sick, and such like.

IV. For those that are agonizing, and dying.

V. For the Souls in Purgatory.

This Indulgence may be applied to the Souls in Purgatory.

Also, those that visit our Churches, and pray for the ordinary Necessities, may free a Soul out of Purgatory every Wednesday throughout the whole Year, on *All-souls* Day, and on other Days, when they may free a Soul by visiting the stations at *Rome*.

But because Indulgences have frequently been revoked, it will not be amiss to assure the Reader, that the above mentioned are in full Force, as appears by the *Bull* of Pope *Clement X.* which begins: *Commiffa nobis divinitus*: Dated *May 8, 1673*, whereby these, with many more (after an accurate examen made of them, by the learned Cardinal *Bona*) were amply confirmed.

Besides so many Indulgences, the See-Apostolick hath granted another favour to the Brothers and Sisters of this Confraternity, which is, that they may be absolved once in their Life, and also at their death, from all excommunications,



tions, censures and cases, reserved to the Roman Bishops, and from others as often as they please, by any Confessor approved by the Ordinary.

Finally, *Clement VII.* who granted the former Privilege to the Devotus of the Scapular, hath granted to all Persons who shall bestow an Alms though never so small, upon any of our Churches, Convents or Religious, that they be partakers of all the Prayers, Suffrages, Masses, Alms, Pilgrimages, and Penances, which for that Time shall be done throughout the whole Church.

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## C H A P. IX.

*Instructions how the Scapular is to be received, and worn; and what is required to gain the Privileges annexed to it.*

**W**E having briefly declared the origin of this Confraternity, together with the Profits, Privileges, and Benefits of it; it remains only, that we give brief Instructions how the Scapular of our B. Lady of Mount Carmel, which is the badge of the Confraternity, is to be received, and what the obligations are of those that wear it.

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Those therefore, that desire to put themselves under the protection of the most immaculate and ever Virgin *Mary* of Mount *Carmel*, and to enjoy the aforesaid Privileges by entering into the Confraternity of the holy Scapular; must first be admitted thereunto by some superior of the Order of *Carmelites*, or by some other Religious of the same Order, that hath Commission from the Superiour to admit Persons. The Scapular must be blest and given with the Prayers and Ceremonies which are designed for that Purpose. Also, according to the laudable custom of our holy Order, the names of those that receive the Scapular are to be written down in the Book of the Confraternity.

The Scapular must be made of Cloth, Serge, or other Stuff, and not of Silk, though it may well be linc'd with Silk, or embroidered with Gold and Silver. It must be of a brown or tawny colour: The reason of this is, because it is worn in honour of the most B. Virgin *Mary*, of whom it is attested by *Baronius*, Tom. 1. annal. *Carthagena*, tom. 2. homil. 4. and by others, that she never wore Silk, but Woollen, and that of the native Colour: so *Epiphanius*, lib. 2. cap. 23. saith: 'The Cloaths she [the B. Virgin] wore, were of the native colour, which doth appear by the veil of her head.' In this therefore it is meet, that the devoted Children of the B. Virgin *Mary* should imitate their good Mother.

We

We said even now, that when any one enters first into the Confraternity it is necessary that the Scapular should be blessed. But if that comes to be lost, or worn out, another may be taken which need not be blessed. The Scapular is to be worn continually, Day and Night, and never to be put off till death : also it is good to be buried with it. The Brothers and Sisters must wear it about their Necks, not in their Pockets, or about their Girdles, nor folded up in their Breast ; for it being a Scapular, must be worn in form of a Scapular, that is to say, a Vest or Habit that hangs over the shoulders.

This, and no more is required to be a Member of the holy Confraternity of our blessed Lady's Scapular, and to participate with the Order of Mount *Carmel*, in all the Privileges above mentioned ; except it be that which we speak of in the seventh chapter. So that to be a Member of this Confraternity, it is no way necessary to abstain from Flesh on *Wednesdays*, or to say the Office of the B. Virgin, for this is done to enjoy the Privilege of the *Sabbatine Bull*. Neither is there any obligation at all of saying seven *Pater Nosters*, and seven *Ave Maria's* which is only to gain the Indulgence granted by *Paul V.* But as I have already said, it sufficeth that the Scapular be received lawfully, and worn devoutly, without any other Obligation.

Nevertheless to be partakers of the Privilege which is explained, chap. 7. To be freed

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out of Purgatory on the first *Saturday* after their death, which is a thing a part, not communicated to any other Order or Confraternity, and called by us, the Privilege of the *Sabbatine Bull*: They must observe what follows.

I. They must observe Chastity; every one according to his condition, which doth not hinder but that they may lawfully marry: but as long as they are not married, to gain this Privilege, it is necessary that they preserve themselves from all impurity. If they are married, they are only to observe carefully the Fidelity and Faith of Wedlock. But if they are not engaged in this state, the Virgin is obliged to preserve Virginity, and the Widow continency.

II. If they be illiterate Persons, who cannot read, they must observe all the Fasts of the Church, and abstain from Flesh *Wednesdays* and *Saturdays* throughout the whole Year, except the Nativity of our B. Saviour happen to fall upon one of these Days, for then they may eat Flesh.

What we have said of those that cannot read, is also to be understood of those who tho' they can read, they do not understand the Office of the blessed Virgin; and also of all them that cannot perform the said office by reason of their continual occupations, as it happens to many servants, workmen, and others, that have either public or laborious employments to whom the

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reciting of the divine office is wholly impossible. All these must abstain from flesh on *Wednesdays* and *Saturdays*, if they desire to enjoy this privilege of the *Sabbatine* bull.

The reason why we abstain from flesh on *Wednesdays* is; because on that day our divine Saviour, and the only begotten Son of our gracious Princess and Patroness, was treacherously sold by one of his people for 30 pieces of silver, as *St. Clement*, Pope and successor to *St. Peter*, doth assure us in his *Apostolical Institutions*, lib. 5. cap. 14. And for this cause in the primitive church, the faithful did fast on *Wednesdays*; as besides, *St. Clement*, *Loco citato*. many do affirm; *Ori. in*, in cap. 10. *Levit St. Ignatius*, *Mart. St. Augustine*, *Theophilactus*, &c. cited by *Thomas Serac*. part 5. fol. 220. to accompany the mortifications of our blessed Lady, we mortify ourselves on that day, by abstinence from flesh, relying on the promise of our powerful advocate, that in recompense of this good work, we shall be comforted the first *Saturday* after our death, with the sweet meat of our eternal glory, at the table of our sweet Saviour and Redeemer, *Jesus Christ*.

But for the better understanding of what we have said concerning abstinence from flesh on *Wednesdays* and *Saturdays*, Note,

1. Though any one be obliged to make abstinence on those days by vow, penance, or the like,

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like, it will notwithstanding serve to gain the privilege.

2. Children that by the devotion of their parents have received the habit, are not obliged to any thing until they are seven years old, and yet they may gain the aforesaid privilege.

3. Though the church do not oblige persons to fast until they are two and twenty years old, yet if they will obtain this privilege, they must begin to observe the fasts of the church before they come to that age.

4. If any one by sickness, or being with child or giving suck, &c. cannot observe the fasts of the church, nor abstain from flesh, nevertheless they shall get the said privilege. The same is to be said of the poor who have not wherewithal to buy things necessary, but must eat what they can get.

If on *Wednesday* any one be upon a journey, and cannot get any thing but flesh, or if he be invited to a dinner by a friend, or doth work in another man's house, where they all eat of flesh, if he fears to trouble or offend those of the house, he may for that time set his devotion aside, and not therefore lose the privilege: The same I say of those who are subject to another, as wives, children and servants, when the master of the house is not well contented. *Hieron. Gratianus is disciplin. Christ. 3. part. cap. 7. ver. 3.*

Thus much concerning the obligations of those that cannot read, and nevertheless would enjoy the  
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the privilege of the *Sabbatine* bull. Now as for those that are well able to read, it is necessary that every day they say the great or little office of our blessed Lady, according to the custom of the holy Church, which if they perform, they may freely eat flesh on *Wednesdays*, and not be deprived therefore of any grace which the blessed Virgin hath promised to her favourites. Wherefore it is a manifest error, what some affirm, *viz.* That whoever do wear the *Scapular*, is obliged to abstain from flesh on *Wednesdays* and *Saturdays*; whereas this obligation is only for them that say not the office of the blessed Virgin, and nevertheless are desirous to enjoy the privileges of being soon freed out of purgatory, as it doth evidently appear by the words of our blessed Lady to *John XXII*, and related by him in the *Sabbatine* bull. But concerning the offices of the blessed Virgin, here is to be observed.

1. That if any one doth say the office of the breviary, because he is in holy orders, or by reason of some other obligation that is sufficient to gain the *Sabbatine* privilege, without saying the office of the blessed Virgin. *Strat. cap. 12. n. 15.*

2. The office which is said, may be according to any, either *Roman*, *Carmelite*, *Dominican*, or *Greek*, &c. according to the custom of every one's country or community.

3. When there is reasonable cause, it is lawful to change the saying of the office into abstinence

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stinence from flesh on *Wednesdays* and *Saturdays*, or into any other pious work, with the licence of a spiritual father, and if any one happen not to have the convenience of a spiritual father, he may change it himself conformable to what divines do commonly hold concerning the mutation of vows *Lazana in Mariæ Patron*, cap. 12. n. 24.

4. If any one can neither say the office of our blessed Lady, nor abstain from flesh, nor do any other work equivalent, by reason of his many employments, sickness, or some other impediments, nevertheless he need not therefore omit to enter into this Confraternity. For, as we have said already, he may gain all the other privileges, only by wearing devoutly the Scapular. 'Tis also very probable, that such a one will not be deprived of the *Sabbatine* favour, which our blessed Lady seems to insinuate when having assigned the conditions requisite for the gaining of it, she added these words; *If they be not hindered by some lawful cause*, Thomas, a Jesu. lib. 2. Confrat. Carm. Theo. Strat. cap. 12. n. 19.

5. If any one voluntarily and without cause at all, but merely through negligence, or human frailty, should omit the office of our blessed Lady, or eat flesh, or should chance to fall into some impurity, with condition they rise again, and purpose for the future to observe all that is required, they will not be deprived of this privilege.

6. Finally, concerning whatever we have said in this chapter it is to be noted, that none of the conditions assigned, do oblige under sin, either mortal or venial. It is true, those that omit the divine office, or commit any unchaste action, may by reason of some other obligation, offend God ; but the fault is not any way aggravated because they are of the Scapular ; for neither the blessed *Virgin Mary*, nor the sovereign bishops of *Rome*, nor the prelates of the order of *Mount Carmel*, did ever impose any obligations upon the devout of the holy Scapular, under pain of sin.

By what hath been hitherto said, the judicious reader may easily conclude what is to be said, both concerning the antiquity of the order of the blessed *Virgin Mary of Mount Carmel*, and also concerning the first institution, and excellency of the famous Confraternity of the most Holy Scapular. Likewise the brothers, and sisters of this Confraternity, will find here sufficient instructions, how they are to behave themselves, and what privileges or graces they may enjoy at present, and hope for hereafter, which is the end of this short treatise.

Wherefore, I will conclude with what is related, 4 *Kings* 5. 13. where *Naaman the Syrian* who was infected with leprosy, was told by *Eliseus the prophet*, *Go and wash in Jordan seven times, and thou shalt be clean.* But he contemning to follow this advice, as a thing that

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would not at all avail him, was emphatically exhorted thereto by his servant, in this manner; *If the prophet had bid thee do some great thing, thou oughtest to have done it; how much rather then, when he saith to thee, wash, and be clean.* I say the same at present concerning the sacred habit of the Scapular: If our blessed Lady had bid us do some great thing, we ought to do it; how much rather then when she saith; *wear my livery and you shall not suffer eternal fire.* If she had enjoined us to make great abstinence; to undergo some rigorous mortification: or to undertake a long and tedious pilgrimage, with this condition, that we should be freed from eternal damnation; from the torment of purgatory, and from the many dangerous events which easily do befall us in this life; right reason would dictate to us, that we ought to attempt any thing for the obtaining of so great a good: how much more then, when she hath annexed these and many other extraordinary graces, to the reception only and devout wearing of her holy habit of the Scapular, with a final confidence in her powerful protection: but you will perhaps with *Naaman*, object, what can such a weak thing avail us, as the Scapular is: To this I answer, with the Apostles, 1. Corinth. i. 27. *The weak things of the world hath God chosen, that he might confound the strong.* He that made choice of the weak element of water to wash us from original sin, which

which is so deeply indicated in us by the prevarication of our first father *Adam*, hath made use of the weak habit of the Scapular, to produce those excellent effects which are mentioned in the chapter following.

It is no new thing to Almighty God, to concur with the cloaths and garments of saints, in order to the effecting of prodigious things. The mantle of our holy patriarch *St. Elias*, divided twice the water of *Jordan*, 4 Kings 2. The shadow of *St. Peter* did cure all diseases, *Acts* 5, 15. The handkerchiefs and napkins of *St. Paul* did drive away evil spirits, and heal all sorts of infirmities, *Acts* 19. 12. Nevertheless, our Saviour did never so frequently concur with the relicks of any saints, to the effecting of such like things, as he hath done with the sacred habit of his Virgin Mother; which he seems to have made choice of, that he may thereby demonstrate to the world, both the efficaciousness of her intercession, and the height of her merits and glory. For during these four hundred years, ever since the time of *St. Simon Stock*, most miraculous and extraordinary things have been, and daily are done throughout the whole christian world, by the intercession of the most blessed Virgin *Mary of Mount Carmel*, and by means of her sacred Scapular. Wherefore, courteous reader, seeing thou hast at hand so easy and efficacious a way of promoting both thy spiritual and temporal good; thou wilt, if thou

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thou art wise, procure forthwith to make use of it. If thou dost not, it cannot be attributed but to thy negligence of that important affair of thy salvation, which thou oughtest principally to mind; and if thou comest at last miserably to lose thyself, Almighty God will have just cause to object against thee what he objected against the Israelites. Osea 14. 9. *Thy perdition is from thyself.*

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## C H A P X.

### *A Relation of some notable Miracles, &c.*

**T**HE last privilege of those who are enrolled in the Confraternity of the sacred Scapular, is contained in these words of our blessed Lady to *St. Simon Stock*, *Ecce signum salutis, salus in periculis*, and it is a perpetual safe-guard from all manner of perils, as well by sea as by land; a protection and defence against fire, thunder and lightning; many tempests have been appeased by the Scapular; many fires have been quenched; many sorts of infirmities have been cured; grievous contagions have been overcome; the devils have been put to flight; and it is the most speedy and efficacious remedy against witchcrafts, fascinations, and enchantments, that can be found. All this may



may be manifested by several examples, whereof I will briefly relate some.

In the city of *Avignon* in *France*, ann. dom. 1622, a person of honour named *Alexander Dominic*, native of *Lyons*, and a soldier by profession, going to the army, remained there to do his devotions, and to celebrate, before his departure, the feast of the Scapular, with the other members of the confraternity. On the 11th of *July*, six days before the said feast, as he was going out of the bath, he met with a certain enemy of his; who saluted him with a pistol loaden with two bullets; and having made the discharge of it just at his breast, he withdrew himself. This poor man thinking himself to be killed, had recourse to the patroness of the Confraternity; crying out, *O blessed Virgin of Mount Carmel assist me!* a strange thing; he had no sooner pronounced these words, but he felt the two bullets fall down into his breeches; and being carried home to his lodging, it was perceived that his cloak was burned, and that the bullets had passed through his doublet and shirt and had left their mark upon the holy Scapular, which he wore next to his skin, without any hurt to his person.

In the Year 1633, near *Cracovia* in *Poland* a young Man, who a little before had received the holy Scapular in the convent of the *Carmelites* of the said city, received in a battle a musquet shot upon his breast, but the bullet pass-

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of sing through his breast piece and cloaths, rested  
m. at his Scapular, and did no more hurt, but  
Do. left a little spot upon the holy habit:

de Monsieur *De Cuge*, cornet of a company of  
he horse, was wounded at *Tefin* fight in the year  
he 1636, by a cannon bullet, which passing thro'  
he his left side, bruised his very heart to pieces, so  
at that naturally he could not live a moment:  
a Nevertheless, he being in a mortal sin (as he  
h afterwards declared) God Almighty, by the in-  
ing tercession of the glorious Virgin, gave him space  
he to repent, and prolonged his life for three or  
ing four hours; during which time he made his  
ro confession, and with his own hands wrote his  
Jes last will and testament; which being done, the  
nge surgeon come to search his wounds, and found  
e that the bullet had thrust the Scapular into his  
wa heart; which being drawn out, he presently  
ugh expired, making many acts of profound grati-  
tude towards the sacred Virgin, who prolong-  
ing miraculously his life had preserved him  
fin from eternal death.

At the rencounter which happened betwixt  
the *French* and the *Spaniards*, at the isle of St.  
*Margarite*, a young man of *Toulon*, named *George*  
*Teissery*, approached so near the cannons, that he  
had all his cloaths, even his shirt, burnt off from  
his body, and by the force of the blows he was  
cast at a great distance into the sea, where, tho'  
deprived of the use of his senses, he remained a  
long while on the top of the water; at last re-  
turning

turning to himself, and remembering that he was of the Scapular, he invoked the immaculate Virgin *Mary*, by whose means he regained force to save himself; and being out of the sea, he found that the Scapular was entire on him, without being any way touched either by fire or water.

*Ann. Dom.* 1638, at the city of *Toulon* in *France*, the fire began in a street near to the house of *Mr. John Richard*, advocate of parliament; whose wife seeing that neither the multitude of the people that were there, nor the abundance of water that they threw on it, was able to quench it; she bethought herself in this extremity of danger, to throw the habit of the most sacred Virgin into the midst of the flames, which she no sooner had done, but presently the fire ceased.

At *Padua* in *Italy*, a young man being in despair, stabbed himself upon the breast three times with a poinard, without being able to execute his design; wherefore, perceiving that our blessed Lady would not have him perish that wore her Livery, was penitent and confessed his crime. *P. Cyprianus in Thaufre, carm. cap. 12.*

If the pious reader desires to know more of them, he may repair to greater volumes, which treat of this matter. Amongst others *Lazana de Patron. Maria, cap. 5. & 9.* and *Theophilus Raymundus*, of the society of *Jesus*, in his *Scapul. Carthag. Carm cap. 6.* hath many exam-

ples

ples of those that had been freed from devils, from fire, water, wild beasts, sickness, witchcrafts, danger in childbed, from pistol-shots, and from many other ill accidents, by means of the Scapular. But the foementioned may suffice to convince us with how much reason *Laurentius a sancto victore* had said : *Happy are they that are cloathed with the habit and mantle of the most blessed Virgin :* And so I conclude this devout treatise, which I dedicate to the glory of God.

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*Benedictio Habitus pro fratribus N. O. Genu flexio  
qui recipere debet habitum Sacerdos dicat.*

**S**uscipimus Deus Misericordiam tuam in medio templi tui: Secundum nomen tuum Deus. Sic & Laus tua in fines terræ. Justitia plena est dextra tua. Kyrie Eleison, Christe Eleison, Kyrie Eleison. Pater Noster, V. Et ne nos. R. Sed Libera nos. V. Salvum fac servum tuum: R. Deus meus sperantem in te: V. Mitte ei Dne. auxilium de San. R. Et de Si on tuere eum. V. Nihil proficiat inimicus in Eo. R. Et filius iniquitatis non apponat nocere Ei. V. Domine Exaudi. R. Et Clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum Spiritu tuo.

Oremus.

**S**uscipiat te Christus in numero fidelium suorum, ut licet indigni te suscipimus in orationibus nostris, concedat tibi Deus, per unigenitum suum mediatorem Dei, & hominum,

E

Tempus

Tempus bene vivendi, Locum bene agendi  
constantiam bene perseverandi, & ad æternæ  
vitæ hereditatem feliciter perveniendi & sicut  
nos hodie fraterna Charitas spiritualiter jungi  
in terris, ita divina pietas, quæ dilectionis est  
auctrix & amatrix, nos cum fidelibus suis con  
jungere dignetur in Coelis, per eundem Christum  
Dominum nostrum Amen.

Si autem non adsit \*qui habitum induator, sed  
solum habitus sit benedicendus incipiendum  
vers.

V. Adjutorium nostrum in nomine Domini  
R. Qui fecit cælum & terram. V. Sit nome  
Domini benedictum. R. Ex hoc nunc & usque  
in sæculum, V. Domine exaudi orationes  
meas. R. Et clamor meus ad te veniat. V.  
Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

**Æ** TERNE pater & omnipotens Deus, qui  
unigenitum tuum Vestimentum nostræ  
mortalitatis induere voluisti; obsecramus im  
mensam tuæ largitatis Bene~~dic~~tionem in ho  
genus influere Vestimenti, quod S. S. Patres a  
Innocentæ & humilitatis indicium a renuncian  
tibus sæculo gestari sanxerunt, & sicut ipsum Be  
ne~~dic~~dicere digneris, ut quicumque eo usus  
fuerit, induere mereatur ipsum Dominum no  
strum Jesum Christum filium tuum, qui tecum  
vivit & regnat in unitate. Amen.

Oremus.

**S** UPPLICITER te Domine, rogamus;  
super hunc habitum servo tuo imponendum  
Ben

Benedictio tua benigna descendat, ut sit ipse  
Benedictus, atque divina virtute procul pe-  
lantur hostium nostrorum visibilibus & invis-  
bilibus tela nequissima. Amen.

Aspergit habitum, aqua B. imponens ei habi-  
tum dicit.

Accipe vir devote hunc habitum benedictum  
precantes S. S. V. ut ejus meritis illum perfo-  
ras sine macula & te ab omni adversitate defendat  
atque ad vitam perducatur æternam.

Adesto Dne supplicationibus nostris & hunc  
famulum tuum quem sacrae N. Religioni socia-  
mus perpetua tribue firmitate corroborari ut  
perseveranti proposito in omni sanctitate tibi  
valeat famulari.

**P**ROTEGE Dne. famulum tuum subsidii  
pacis, & B. Mariæ semper Virginis pa-  
tronicis confidentem a cunctis hostibus redde  
securum.

**B**ENEDICAT te conditor Cæli & terræ, Deus  
omnipotens qui te eligere dignatus est, ad  
B. V. Mariæ de Monte Carmelo societatem &  
Confraternitatem quam precamur ut in hora  
obitus tui conterat caput serpentis, qui tibi est  
adversarius & tandem tanquam victor & pal-  
mam coronam sempiternæ hereditatis consequaris  
per Amen.

Deinde aspergat Confratrem aqua benedicta  
& subjungat dicens.

**E**GO Auctoritate qua fungor & mihi concessa  
recipio te ad Confraternitatem N. sacrae  
E 2 Religionis



Religionis & investio, ac participem te facio  
omnium honorum spiritualium ejusdem Ord. in  
nomine Patris, & filii, & spiritus sancti. Amen.

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THE  
OFFICE  
OF THE  
BLESSED VIRGIN MARY.

AT MATTINS.

*Vers.* Now let my lips sing and display,  
*Resp.* The blessed Virgin's praise this day.  
*V.* O Lady, to my help intend:  
*R.* Me strongly from my foes defend.  
Glory be to the Father, &c.

THE HYMNS.

**H**AIL Lady of the world,  
Of Heaven bright queen.  
Hail Virgin of virgins,  
Star early seen.  
Hail full of all Grace,  
Clear light divine;  
Lady, to succour us,  
With speed incline.  
God, from eternity,  
Before all other,  
Of the word thee ordain'd,  
To be the mother.

By

By which he created

The Heavens, sea, land :

His fair spouse he chose,

Free from sin's band.

*V.* God hath elected and pre-elected her.

*R.* He hath made her dwell in his tabernacle.

*Let us pray.*

O holy Mary, Mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon of all my sins ; that I, who with devout affection, do now celebrate thy holy conception, may hereafter, enjoy the reward of eternal bliss ; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth ; who, with the Father and the Holy Ghost, liveth and reigneth, one God in perfect Trinity, for ever and ever : Amen.

*V.* O Lord hear my prayer :

*R.* And let my cry come unto thee.

*V.* Let us bless our Lord :

*R.* Thanks be to God.

*V.* And let the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

AT PRIME.

*V.* O Lady to my help intend :

*R.* Me strongly from my foes defend :

*V.* Glory be to the Father, &c.

## THE HYMN.

**H**AIL Virgin most prudent,  
 House for God plac'd,  
 With the seven-fold pillar  
 And table grac'd.

Sav'd from contagion  
 Of the frail earth;  
 In womb of thy parent,  
 Saint before birth.

Mother of the living,  
 Gate of saints' merits.

The new state of Jacob,  
 Queen of pure spirits,  
 To Zabuſon fearful:

Armies' array:  
 Be thou of Christians,  
 Refuge and ſtay.

*V.* He hath created her in his holy ſpirit.

*R.* And hath poured her out, over all his works.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. as  
*before, p. 65.*

*V.* O Lord hear my prayer:

*R.* And let my cry come unto thee.

*V.* Let us bleis our Lord:

*R.* Thanks be to God.

*V.* And let the ſouls of the faithful departed  
 through the mercy of God, reſt in peace.

*R.* Amen.

## AT THIRD.

*V.* O Lady, to my help intend:

*R.* Me ſtrongly from my foes defend.

*V.* Glory

*V.* Glory be to the Father, &c.

THE HYMN.

**H**AIL ark of covenant,  
King Solomon's throne ;  
Bright rainbow of Heaven.

The bush of vision.

The fleece of Gideon,  
The flow'ring rod ;  
Sweet honey of Sampson,  
Closet of God.

'Twas meet son so noble  
Should save from stain,  
(Wherewith Eve's childre  
potted remain)  
The maid whom for mother  
He had elected,  
That she might be never  
With sin infected.

*V.* I dwell in the highest :

*R.* And my throne is the pillar of the clouds:

*Let us pray.*

O holy Mary, Mother of our Lord, &c. as  
before.

*V.* O Lord hear my prayer,

*R.* And let my cry come unto thee

*V.* Let us bless our Lord.

*R.* Thanks be to God:

*V.* And let the souls of the faithful departed,  
through the mercy of God, rest in peace.

*R.* Amen.

AT SIXTH.

*V.* O Lady, to my help intend.

E 4

*R.* Me

*R.* Me strongly from my foes defend;

*V.* Glory be to the Father, &c.

THE HYMN.

**H**AIL Mother and Virgin ;  
Of the Trinity

Temple ; joy of angels,

Cell of purity!

Comfort of mourners,

Garden of pleasure;

Palm-tree of patience,

Chastity's treasure.

Thou land sacerdotal,

Art blessed wholly,

From sin original

Exempted solely.

The city of the highest

Gate of the East ;

Virgin's gem in thee

All graces rest:

*V.* As the lilly among thorns :

*R.* So my beloved among the daughters of  
Adam.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. as  
before.

*V.* O Lord hear my prayer ;

*R.* And let my cry come unto thee.

*V.* Let us bleis our Lord :

*R.* Thanks be to God.

*V.* And let the souls of the faithful departed,  
through the mercy of God, rest in peace.

*R.* Amen.

AT NINTH.

V. O Lady to my help intend;

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

THE HYMN.

**H**AIL city of refuge,

King David's tower,

Fenc'd with bulwark,

And armour's power.

In thy conception

Charity did flame;

The fierce dragon's pride

Was brought to shame,

Judith invincible

Woman of arms,

Fair Abisag, virgin,

True David warms.

Son of fair Rachel

Did Egypt store ;

Mary of the world

The Saviour bore.

V. Thou art all fair, O my beloved.

R. And original spot was never in thee.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. as  
before.

V. O Lady, hear my prayer :

R. And let my cry come unto thee.

V. Let us blefs our Lord :

R. Thanks be to God.

V. And let the souls of the faithful departed,  
through the mercy of God, rest in peace:

R. Amen.



## AT EVEN-SCNG.

V. O Lady, to my help ietend :

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

## THE HYMN,

**H**AIL dial, in which

Turns retrograde,

The sun, ten degrees

The word is flesh made

That man from hell-pit

To Heaven might rise,

Th' immenseless than angels,

In stable lies.

This Son did on Mary,

Betimes appear,

Made her conception

A morning clear.

Fair lilly among thorns,

That serpent frights.

Clear moon that in dark

The wanderer lights.

V. In Heaven I made a never-failing light rise.

R. And I cover all the world as a mist.

*Let us pray.*

O holy Mary Mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakeest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon of all my sins, that I, who, with devout affection, do now celebrate thy holy conception, may hereafter, enjoy the reward of eternal bliss; thro' the grace and mercy of our Lord Jesus Christ, whom

whom thou, a virgin, didst bring forth ; who,  
with the Father and the Holy Ghost, liveth, &c.

*V.* O Lord hear my prayer :

*R.* And let my cry come unto thee.

*V.* Let us bleis our Lord :

*R.* Thanks be to God.

*V.* And let the souls of the faithful departed,  
through the mercy of God, rest in peace.

*R.* Amen.

AT COMPLINE.

*V.* Let thy Son, Christ Jesus, O Lady, paci-  
fied by thy prayers, convert us :

*R.* And turn his anger from us.

*V.* O Lady, to my help intend :

*R.* Me strongly from my foes defend.

*V.* Glory be to the Father, &c.

THE HYMN.

**H**AIL flourishing Virgin,  
Chastity's renown ;

Queen of clemency,

Whom stars do crown.

Thou pure above angels,

Dost soon behold,

Sit'st at his right hand,

Attir'd in gold.

Mother of grace, hope

To the dismay'd ;

Bright star of the sea,

In shipwreck, aid.

Grant Heaven-gate open,

That by the blest,

We thy Son may see

In blissful rest.

*V.* Thy name, Mary, is oil poured out.

*R.* Thy servants have exceedingly loved thee.

*Let us pray.*

O holy Mary, &c. as before.

*V.* O Lord, hear my prayer :

*R.* And let my cry come unto thee.

*V.* Let us bleis our Lord :

*R.* Thanks be to God.

*V.* And let the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.

THE COMMENDATION.

**T**O thee, Virgin pious,  
We humbly present

These hours canonical,

With pure intent.

Guide pilgrims, until

With Christ we meet :

In our agony aid us,

O Virgin sweet. Amen:

[This anthem following, with the prayer of the immaculate conception of the Blessed Virgin, is approved of by Pope Paul V. who hath granted an hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.]

ANTHEM.

**T**HIS is the branch, in which was neither knot of original, nor bark of actual sin found.

*V.* In thy conception, O Virgin, thou wast immaculate.

*R.* Pray

R. Pray unto the Father for us, whose Son thou didst bring forth.

*Let us pray.*

O God, who, by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

T H E  
L I F E  
O F  
St. J O S E P H.

**T**H E glorious St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs; but his true glory consisted in his humility and virtue. The history of his life hath not been written by men; but his principal actions are recorded by the Holy Ghost himself. God entrusted him with the education of his divine Son, manifested in the flesh. In this view he was espoused to the Virgin

Virgin Mary. It is an evident mistake of some writers, that by a former wife he was the father of St. James the Less, and of the rest who are styled in the gospels the brothers of our Lord - for these were only cousin-germans to Christ, the sons of Mary, sister to the blessed Virgin, wife of Alphæus, who was living at the time of our Redeemer's crucifixion. St. Jerom assures us, that St. Joseph always preserved his virgin chastity; and it is of Faith that nothing contrary thereto ever took place with regard to his chaste spouse, the blessed Virgin Mary. He was given her by Heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, and to assist her in his education, and in her journies, fatigues and persecutions. How great was the purity and sanctity of him who was chosen the guardian of the most spotless Virgin? This holy man seems for a considerable time, to have been unacquainted that the great mystery of the Incarnation had been wrought in her by the Holy Ghost. Conscious therefore of his own chaste behaviour towards her, it could not but raise a great concern in his breast, to find that notwithstanding the sanctity of her deportment, yet he might be well assured that she was with child. But being a just man, as the scripture calls him, and consequently possessed of all virtues, especially of charity and mildness towards his neighbour, he was determined to leave her privately, without either condemning or accusing her, committing the whole cause to

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God. These his perfect dispositions were so acceptable to God, the lover of justice, charity and peace, that before he put his design in execution, he sent an angel from Heaven, not to reprehend any thing in his holy conduct, but to dissipate all his doubts and fears, by revealing to him this adorable mystery. How happy should we be, if we were as tender in all that regards the reputation of our neighbour; as free from entertaining any injurious thought or suspicion, whatever certainty our conjectures, our senses may seem to rely on; and as guarded in our tongue! We commit these faults only because in our hearts we are devoid of that true charity and simplicity, whereof St. Joseph sets us so eminent an example on this occasion.

In the next place we may admire in secret contemplation with what devotion, respect and tenderness, he beheld and adored, the first of all men, the new born Saviour of the world; and with what fidelity he acquitted himself of his double charge, the education of Jesus, and the guardianship of his blessed mother. "He was truly the faithful and prudent servant, says St. Bernard, whom our Lord appointed the master of his household, the comfort and support of his mother, his fosterfather, and most faithful co operator in the execution of his deepest counsels on earth." "What a happiness, says the same father, not only to see Jesus Christ, but also to hear him, to carry him in his arms, to lead him from place to place, to embrace and caress him, to feed him, and to be privy to all



the great secrets which were concealed from the princes of this world !”

“ O astonishing elevation ! O unparalleled dignity ! cries out the pious Gerson, in a devout address to St. Joseph, that the mother of God, Queen of Heaven, should call you her Lord ; that God himself made man should call you father, and obey your commands. O glorious Triad on earth, Jesus, Mary, Joseph, how dear a family to the glorious Trinity in Heaven, Father, Son, Holy Ghost ! Nothing is on earth so great, so good, so excellent.” Amidst these his extraordinary graces, what more wonderful than his humility ! He conceals his privileges, lives as the most obscure of men, publishes nothing of God’s great mysteries, makes no further enquiries into them, leaving it to God to manifest them at his own time, seeks to fulfil the order of providence in his regard without interfering with any thing but what concerns himself. Though descended from the royal family which had long been in possession of the throne of Judea, he is content with his condition, that of a mechanic or handicraftsman, and makes it his business, by labouring in it, to maintain himself, his spouse, and the divine Child.

We should be ungrateful to this great saint, if we did not remember that it is to him, as the instrument under God, that we are indebted for the preservation of the infant Jesus from Herod’s jealousy and malice manifested in the slaughter of the Innocents. An angel appearing

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to him in his sleep, bad him arise, take the child Jesus, and fly with him into Egypt, and remain there till he should again have notice from him to return. This sudden and unexpected flight must have exposed Joseph to many inconveniencies and sufferings in so long a journey, with a little babe and a tender virgin, the greater part of the way being through deserts, and among strangers; yet he alleges no excuses, nor enquires at what time they were to return. St. Chrysostom observes that God treats thus all his servants, sending them frequent trials, to clear their hearts from the rust of self love, but intermixing seasons of consolation. "Joseph says, he is anxious on seeing the Virgin with child: an angel removes that fear: he rejoices at the child's birth, but a great fear succeeds; the furious king seeks to destroy the child, and the whole city is in an uproar to take away his life. This is followed by another joy, the adoration of the Magi; a new sorrow then arises, he is ordered to fly into a foreign unknown country, without help or acquaintance." It is the opinion of the fathers, that upon their entering Egypt, at the presence of the child Jesus, all the oracles of that superstitious country were struck dumb, and the statues of their gods trembled, and in many places fell to the ground; according to that of Isaiah xix. And the statues of the Egyptians shall be shaken in his presence. The fathers also attribute to this holy visit the spiritual benediction poured on

on that country, which made it for many ages most fruitful in saints.

After the death of king Herod, which was notified to St. Joseph by a vision, God ordered him to return with the Child and his mother into the land of Israel, which our Saint readily obeyed. But when he arrived in Judea, hearing that Archelaus succeeded Herod in that part of the country, apprehensive he might be infected with his father's vices, cruelty and ambition, he feared on that account to settle there, as he would otherwise probably have done, for the more commodious education of the child. And therefore being directed by God in another vision, he retired into the dominions of his brother Herod Antipas, in Galilee, to his former habitation in Nazareth, where the wonderful occurrences of our Lord's birth were less known. St. Joseph being a strict observer of the Mosaic law, in conformity to its direction, annually repaired to Jerusalem to celebrate the Passover. Archelaus being banished by Augustus, and Judæ made a Roman province, he had now nothing more to fear at Jerusalem. Our Saviour being advanced to the twelfth year of his age, accompanied his parents thither; who having performed the usual ceremonies of the feast, were now returning with many of their neighbours and acquaintances towards Galilee, and never doubting but that Jesus had joined himself with some of the company, they travelled on for a whole day's journey, without further enquiry after him

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before they discovered that he was not with  
 them. But when night came on, and they could  
 hear no tidings of him among their kindred and  
 acquaintance, they in the deepest affliction  
 returned with the utmost speed to Jerusalem;  
 where after an anxious search of three days,  
 they found him in the Temple, sitting among  
 the learned doctors of the law, hearing them  
 discourse and asking them such questions as  
 raised the admiration of all that heard him,  
 and made them astonished at the ripeness of his  
 understanding; nor were his parents less sur-  
 prized on this occasion. And when his mother  
 told him with what grief and earnestness they  
 had sought him, and to express her sorrow for  
 that, though short, privation of his presence,  
 said to him: "Son, why hast thou thus dealt  
 with us? Behold thy father and I sought thee  
 in great affliction of mind;" she received for  
 answer, that being the Messias and Son of God,  
 sent by his Father into the world in order to  
 redeem it, he must be about his Father's busi-  
 ness, the same for which he had been sent into  
 the world; and therefore that it was most likely  
 for them to find him in his Father's house:  
 intimating that his appearing in public on this  
 occasion was to advance his Father's honour,  
 and to prepare the princes of the Jews to  
 receive him for the Messias; pointing out to  
 them from their prophets the time of his coming:  
 But though in thus staying in the Temple,  
 unknown to his parents, he did something with-  
 out their leave in obedience to his heavenly

Father, yet in all other things he was obedient to them, returning with them to Nazareth, and their living in all dutiful subjection to them.

Aelred, our countryman, abbot of Rievaulf in his sermon on losing the child Jesus in the Temple, observes that this his conduct to his parents is a true representation of that which he shews us; whilst he often withdraws himself for a short time from us to seek him the more earnestly. He thus describes the sentiments of his parents on this occasion: "Let us consider what was the happiness of that blessed company in the way to Jerusalem, to whom it was granted to behold his face, to hear his sweet words, to see in him the signs of divine wisdom and virtue; and in their mutual discourse to receive the influence of his saying truths and example. The old and young admire him. I believe boys of his age were struck with astonishment at the gravity of his manners and words. I believe such rays of grace darted from his blessed countenance as drew on him the eyes, ears, and hearts of every one. And what tears do they shed when he is not with them." He goes on considering what must be the grief of his parents when they had lost him; what their sentiments, and how earnest they search; but what their joy when they found him again: "Discover to me, says he, O my Lady, Mother of my God, what were your sentiments, what your astonishment and your joy, when you saw him again, and sitting not amongst boys, but amidst the doctors of the law? when you saw every one's

eyes fixed on him, every one's ears listening to him, great and small, learned and unlearned, intent only on his words and motions. You now say : I have found him whom I love. I will hold him, and will no more let him part from me. Hold him, sweet Lady, hold him fast ; rush on his neck, dwell on his embraces, and compensate the three days absence by multiplied delights in your present enjoyment of him.— You tell him that you and his father sought him in grief. For what did you grieve? not for fear of hunger or want in him whom you knew to be God : but I believe you grieved to see yourself deprived of the delights of his presence even for a short time ; for the Lord Jesus is so sweet to those who taste him, that his shortest absence is a subject of the greatest grief to them.” This mystery is an emblem of the devout soul, and Jesus sometimes withdrawing himself, and leaving her in dryness, that she may be more earnest in seeking him. But above all, how eagerly ought the soul which has lost God by sin seek him again, and how bitterly ought she to deplore her extreme misfortune ?

As no farther mention is made of St. Joseph, he must have died before the marriage of Canaan and the beginning of our divine Saviour's ministry. We cannot doubt but he had the happiness of Jesus and Mary attending at his death, praying by him, assisting and comforting him in his last moments. Whence he is particularly invoked for the great grace of a happy death, and the spiritual presence of Jesus in that tremendous



hour. The Church reads the history of the patriarch Joseph on his festival, who was styled the Saviour of Egypt, which he delivered from perishing by famine; and was appointed the faithful Master of the household of Potiphar and of that of Pharaoh and his kingdom. By our great Saint was chosen by God, the saviour of the life of him who was the true Saviour of the souls of men, rescuing him from the tyranny of Herod. He is now glorified in Heaven, and the guardian and keeper of his Lord on earth. As Pharaoh said to the Egyptians in their distress: "Go to Joseph:" so may we confidently address ourselves to the meditation of him, to whom God, made man, was subject and obedient on earth.

The devout Gerson expressed the warmest devotion to St. Joseph, which he endeavoured by letters and sermons to promote. He composed an office in his honour, and wrote his life in twelve poems, called Josephina. He enlarged on all the circumstances of his life by pious affections and meditations. St. Teresa chose him the chief patron of her Order. In the sixth chapter of her life she writes thus: "I chose the glorious St. Joseph for my patron and I commend myself in all things singularly to his intercession. I do not remember ever to have asked of God any thing by him which I did not obtain. I never knew any one, who by invoking him did not advance exceedingly in virtue: for he assists in a wonderful manner who address themselves to him." St. Francis

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Sales, throughout his whole nineteenth entertain-  
ment, extremely recommends devotion to him,  
and extols his merits, principally his virginity,  
humility, constancy and courage. The Syrians  
and other eastern churches celebrate his festival  
on the 20th of July; the western churches on  
the 19th of March. Pope Gregory XV. in  
1621, and Urban VIII. 1642, commanded it to  
be kept a holyday of obligation; but to prevent  
abuses, this and other holidays were retrenched  
by Pius VI. 1778.

The holy family of Jesus, Mary and Joseph,  
presents to us the most perfect model of heavenly  
conversation on earth. How did those seraphims  
Mary and Joseph, live in their poor cottage?  
They always enjoyed the presence of Jesus,  
always burning with the most ardent love for  
him, inviolably attached to his sacred person,  
always employed and living only for him.—  
What were their transports in beholding him,  
their devotion in listening to him, and their joy  
in possessing him? O heavenly life! O anticipa-  
tion of the heavenly bliss! O divine conversa-  
tion! We may imitate them, and share some  
degree of this advantage, by conversing often  
with Jesus, and by the contemplation of his  
most amiable goodness kindling the fire of his  
holy love in our breasts. The effects of this  
love, if it be sincere, will necessarily appear in  
our putting on his spirit, and imitating his ex-  
ample and virtues: and in our studying to walk  
continually in the divine presence, finding God  
every where, and esteemed all the time lost

which we do not spend with God, or for his honour.

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THE  
DEDICATION

OF

*St. MARY ad NIVES.*

**T**HERE are in Rome three patriarchal churches, in which the Pope officiates on different festivals, and at one of which he always resides when in the city. These are Basilics of St. John Lattern, St. Peter's on the Vatican hill, and St. Mary Major. This last is so called because it is, both in antiquity and dignity, the first church in Rome among those that are dedicated to God in honour of the Virgin Mary. The name of the Liberian Basilic was given it, because it was founded in the time of Pope Liberius, in the fourth century; it was consecrated under the title of the Virgin Mary, by Sixtus III. about the year 435. It is also called St. Mary ad Nives, or at the Snow, from a popular tradition, that the Mother of God chose this place for a church under her invocation by a miraculous snow that fell upon this spot in summer, and by a vision in which she appeared to a patrician named John, who munificently founded and endowed this church in the pontificate of Liberius. The same Basilic has sometimes been known by the name of St. Mary ad Præsepe, from the holy crib or manger

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of Bethlehem, in which Christ was laid at his birth. It resembles an ordinary manger is kept in a case of massy silver, and it lies an image of a little child, also of silver. On Christmas day the holy manger is taken out of the case, and exposed. It is kept in a sumptuous subterraneous chapel in this church. It is well known how much this holy relick excited the devotion of St. Jerom, St. Paula, and others, when it remained yet at Bethlehem.

This church is, at least next to Loretto, the most famous place in the whole world for the devotion of the faithful to the Mother of God: They here assemble with great fervour from many parts of Christendom, to unite their suffrages together in praising God for the mercies he has shewn to this holy Virgin, and through her to the whole world; and in imploring her patronage and intercession. Supplications which are public and general are most honourable to God, and powerful in obtaining his mercy. To say nothing of the precious relicks of many saints which are there deposited, and the many great graces which by the joint prayers of the faithful have been there obtained for the whole church; this circumstance alone suffices particularly to recommend the sanctity of this and other such venerable churches beyond all that could set off the Temple of Solomon in the Jewish law.

The church which is always solicitous, by the mouths of her pastors, to instruct her children in the most powerful means of attaining to sal-

vation, never ceases, from the primitive ages, strongly to excite them to make their most fervent assiduous addressees to the Mother of God, as a most efficacious means of working their sanctification. She teaches us earnestly to conjure him who is the author of our being and of our salvation, to listen to her prayers for us; and humbly to remind him, that through her he bestowed himself upon us, and that for love of us he vouchsafed to be born of her, she always remaining a spotless Virgin, &c. She excites us to call her "the mother of grace and pity," and to place a confidence in her mediation, that by it we shall more easily obtain from her Son, and through her merits, all graces. That Christian neglects a great means of succour who does not every day most earnestly recommend himself, and his particular difficulties and necessities in his main concern, to her intercession: To render our supplications the more efficacious we ought to unite them in spirit to those of all fervent penitents and devout souls, invoking this advocate for sinners. We ought to be ashamed not to appear among the foremost and the most ardent in our addressees, in proportion to our extreme necessities, and particular obligations.

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L I F E

OF

ST. A N N E,

*MOTHER OF THE BLESSED VIRGIN.*

**T**HE Hebrew word Anne signifies gracious: St. Joachim and Anne, the parents of the Blessed Virgin Mary, are justly honoured in the Church, and their virtue is highly extolled by St. John Damascen. The emperor Justinian I. built a church at Constantinople in honour of St. Anne about the year 550. Codinus mentions another built by Justinian II. in 705. Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics have been dispersed in the West. E. Cuper, the Bollandist, has collected a great number of miracles wrought thro' her intercession.

God has been pleased by sensible effects, to testify how much he is honoured by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and charged with the education of children. It was a sublime dignity and a great honour for this saint to give to a lost world the advocate of mercy, and to be parent of the mother of God. But it was a far greater hap-



pinels to be under God, the greatest instrument of her virtue, and to be spiritually her mother by a holy education in perfect innocence and sanctity. St. Anne being herself a vessel of grace, not by name only, but by the possession of that rich treasure, was chosen by God to form his most beloved spouse to perfect virtue: and her pious care of this illustrious daughter was the greatest means of her own sanctification and her glory in the church of God to the end of ages. It is a lesson to all parents whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate his honour on earth to future ages, and sanctify their own souls. St. Paul says, that it is by the education of their children that parents are to be saved. Nor will he allow any who has had children, ever to be admitted to serve the altar, whose sons do not by their holy conduct give proofs of a virtuous education. Nevertheless we see parents solicitous about the corporal qualifications of their children, and earnest to procure them an establishment in the world: yet supinely careless in purchasing them virtue, in which alone their true happiness consists. This reflection drew tears from Crates, a Heathen philosopher, who desired to mount on the highest place in this city, and cry out with all his strength: "Citizens, what is it you think of? You employ all your time in heaping up riches to leave to your children; yet take no care to cultivate their souls with virtue, as if an estate were more precious than themselves."

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**S**AINTE ISABEL, Virgin. This holy princess was daughter of Lewis VIII. King of France, and Blanche of Castile, and only sister to Lewis. She was born in 1225, and lost her father when she was but two years old. She was trained up in the purest maxims of religion, and in the heroic practice of all virtues, and attained to so perfect a knowledge of the Latin tongue, that she often collected the compositions of her chaplains in that language. Her character, from her infancy, was a combination of every eminent virtue, and her whole life, from thirteen years of age, was almost one continued course of prayer, reading, and working. At that age she took a resolution to consecrate her virginity to God, and always shunned all vain amusements, and, as much as obedience to the queen would permit, all ornaments of dress. A match was proposed between her and the young Conrad, the emperor's eldest Son; and her mother St. Lewis, and the pope, joined in persuading her for the public good of the church and state, to accept so advantageous an offer. But she considered matters in another light, alleged the consecration she had made of herself to another state, and answered the

pope in a letter, that it was something much greater to be the last among the virgins who are consecrated to the divine service, than to be an empress, and the first woman in the world. Her courageous resolution was honoured with congratulations from his holiness and St. Lewis. and the sequel shewed how much the better choice she made, in preferring the calm harbour of a retired life to the tempests and vices of such a court. Isabel fasted three days a week; and never eat but the coarsest food, and only what seemed absolutely necessary for the support of nature. She sent from her table the nicest dishes to the poor, and reserved for them almost whatever was at her disposal: St. Lewis one day found her at her work, making a cap, and begged she would give him as a token of her friendship, saying he would wear it for her sake. "This," said she, "is the first work of the kind that I have spun; I therefore owe it to Jesus Christ, to whom all my first fruits are due." The king was exceedingly pleased with her answer, and desired she would spin another for him; which she accordingly did, after she had given the first to a poor man.

Humility was the favourite virtue of St. Isabel, and she called the nunnery which she built at Longchamp, four miles from Paris, of the Humility of our Lady, saying, she chose that title because the Blessed Virgin was exalted to the dignity of Mother of God, chiefly on account of her profound humility. Our saint-founded this house in 1252, for Minorettes or Clares,

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but obtained of Urban IV. a dispensation for them to be allowed to enjoy rents and possessions. After the death of her mother, she retired into this monastery. William of Nangis says, she professed the Franciscan rule; but this is generally looked upon as a mistake for all other writers assure us, that on account of her frequent infirmities, she never made a religious profession, though she lived in the monastery, strenuously labouring to sanctify her soul by assiduous prayer, mortification and patience under continual sicknesses for the last six years of her life. St. Lewis, who tenderly loved her for her extraordinary virtue, frequently visited her. She died on the 22d of February: 1270. being forty two years old. Her relicks are enshrined at Longcamp. She was beatified by Leo X. in 1316. Urban VIII. granted an office in her honour. See her life wrote by Agnes of Harcourt, her maid of honour. Ed. Du Cange Joinville, Chalippe Vie de S Francois, T. 2. p. 285.

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A C T S

OF

*FAITH, HOPE, AND CHARITY.*

POPE CLEMENT XIV. the 5th of April; 1772, granted an Indulgence of seven Years, and seven Quarantines to all the Catholics of this Kingdom, as often as they devoutly repeat ACTS OF CONTRITION, FAITH, HOPE and CHARITY: The daily practice of which is

most earnestly recommended to the Faithful, as an excellent Form of Prayer: This Indulgence may also be applied for the Relief of the Soul in Purgatory.

*A Prayer before the ACTS.*

**O** ALMIGHTY and Eternal God! grant unto us an increase of Faith, Hope and Charity; and that we may obtain what thou hast promised, make us love what thou commandest: through Christ our Lord. Amen.

*An Act of CONTRITION.*

**I** AM heartily sorry, O my God! that I have offended thee, by transgressing thy divine Commandments; and I detest these transgressions from my Heart, because I love thee above all things, who art infinite Goodness and infinite Perfection; I now firmly purpose, with the assistance of thy grace, never to offend thee hereafter.

*An Act of FAITH.*

**I** MOST firmly believe, O my God! whatever thy holy Catholic Church proposes to my belief; because thou who art the infallible Truth, hast revealed it: I explicitly believe that there is one God in three distinct Persons, the Father, and the Son, and the Holy Ghost. I believe that the second Person, the Son of God, became Man, suffered and died on the Cross for our redemption; that he arose from the dead, ascended into Heaven, and at the end of the world shall come to judge all mankind according to their works; and reward the just with eternal glory, and punish the wicked with everlasting

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pains. In this Faith I am firmly resolved to live and die.

*An Act of HOPE.*

**M**Y God ! because thou art all-powerful, infinitely merciful, and infinitely good ; I hope, thro' the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next ; which thou hast promised to all those who do the good works that thou hast commanded ; and which, with thy divine assistance, I now purpose to perform.

*An Act of CHARITY.*

**I** LOVE Thee, my God ! above all things, with my whole Heart ; because thou art infinitely perfect, and worthy of all love ; and for thy sake, I love my neighbour as myself.

*A P R A Y E R*

TO THE

**GLORIOUS VIRGIN MARY,  
MOTHER OF GOD.**

**E**VER glorious and blessed Virgin Mary, queen of virgins, mother of mercy, hope and comfort of all desolate souls, through that sword of grief which pierced your heart while your only Son Christ Jesus, our Lord, suffered on the cross, death and ignominy : through his filial tenderness of purest love in your behalf, grieving in your grief, while from his cross he bequeathed you to the protection of his disciple St. John, take pity, I beseech thee, on my poverty and wants ; have compassion on my anxiety.



anxiety and cares, help and comfort me in all my infirmities and miseries whatsoever. You are the mother of mercies, the comfort of the afflicted and desolate, the refuge of all the needy and orphans, behold then with an eye of pity, a miserable forlorn wretch, and hear my prayers; and seeing (for just punishment of my sins) I am surrounded with many evils, and much anguish, unto whom shall I have recourse, or where can I be more securely sheltered than under thy powerful protection. O glorious Virgin Mary, mother of my Lord and Saviour Jesus Christ, comfort and redress of our lost nature, hearken therefore, I beseech thee, with compassion and pity to my humble requests and prayers. I beg it by the great mercy of your dearest Son, by that love wherewith he embraced our human nature, to save us from damnation; God became man; and you his holy mother; vouchsafing mercifully to visit the world with his presence, came forth from the chaste inclosure of your virgin womb: I beg it by that anguish of mind which your most dear Son our Lord Jesus Christ endured at Mount Olivet, beseeching his heavenly Father, to take away (if possible) that bitter chalice of his future passion; by his three times repeated prayer in the garden, and your mournful steps, when with tears you accompanied him to that doleful spectacle of his death and sufferings; by the whips, scoffs, cords, ignominies, false accusations, and unjust condemnation; by that garment gained at a casting lot; by his tears and drops of bloody sweat; by his

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silence and patience ; by his fear, sadness and  
 grief of heart ; by his anguish and pain in  
 nailing him to the cross in your presence, and in  
 the sight of the whole world ; by his royal head  
 pierced with thorns and struck with a reed ; by  
 his third and bitter potion of vinegar and gall ;  
 by that lance that pierced his sacred side, and  
 by that blood and water which flowing thence  
 did shower on us plenty of mercy and grace ;  
 by those nails struck into his hands and feet ; by  
 that precious soul and sweet spirit, which he,  
 (crying with a loud voice, my God, my God,  
 why hast thou forsaken me?) recommended to  
 his heavenly Father, and with an inclined head  
 gave up the Ghost, saying, All is consum-  
 mated by rendring of the rocks, and tear-  
 ing of the veil of the temple ; by the earth-  
 quake ; by the darkening of the sun and moon ;  
 by his mercy shewn to the penitent thief ; by  
 his adorable cross, and bitter passion ; by his de-  
 scent into Hell, to those souls which he comforted  
 with his glorious sight, by that joy, glory, and  
 victory of his holy resurrection, and appearing  
 unto his elect Virgin-mother, and to the rest of  
 his disciples for forty days ; by his admirable as-  
 cension, when they beholding he was elevated in-  
 to Heaven ; by the grace of the holy Paraclete  
 which he in fiery tongues infused into the hearts  
 of his disciples, and by their zeal inflamed the  
 rest of the universe ; by that last and dreadful  
 day, when he shall come to judge the living and  
 the dead, and the world by fire ; by all the com-  
 passion he bore you in this life, and by the ineffa-

ble joy you felt, being in his sight assumed into Heaven, where, world without end, you live and rejoyce in him: comfort my heart, and hear this my prayer, for which I am your supplicant; (ask here devoutly whatsoever you please) and as I am confident in my powerful intercession with thy Son, the Lord and giver of life, who granteth mercifully the request of all that love him, and doth relieve all that faithfully supplicate him. Wherefore, O most blessed Virgin Mary, according to my present need in this, and in all other things whatsoever, for that which I humbly invoke your sacred name and assistance, obtain for me of your dearest Son our Lord God, firm hope in the Catholic faith, perfect charity, true contrition of heart, a fountain of tears, sincere confession, and refraining from sin, condign satisfaction, love of God and my neighbour, contempt of the world, and true patience to suffer affronts, ignominies, and, if need be, an opprobrious death, for love of your Son our redeemer Jesus Christ. Obtain for me perseverance in good works, performance of my good purposes and vows, mortification of my self-will, conversation pleasing unto you, and in the last hour of my life, a strong and true repentance, and penitence in word and mind, and a happy death: lastly, for the souls of my parents, brothers, sisters, and benefactors, alive and dead, obtain for us all, I beseech you, life everlasting. Amen.

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